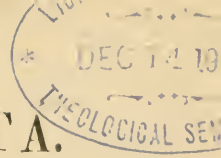
THE

FIFTH ASHṬAKA, OR BOOK

OF THE

ṚIG-VEDA.

ṚIG-VEDA SANHITA.

A COLLECTION OF

ANCIENT HINDÚ HYMNS,

CONSTITUTING THE

FIFTH ASHṬAKA, OR BOOK,

OF THE

ṚIG-VEDA;

THE OLDEST AUTHORITY FOR THE RELIGIOUS AND SOCIAL

INSTITUTIONS OF THE HINDÚS.

TRANSLATED FROM THE ORIGINAL SANSKRIT

BY THE LATE

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PREFACE.

WHEN Professor Wilson died, in 1860, the printing of the fourth volume of his translation of the *Rig-Veda* had advanced as far as p. 144. Dr. Ballantyne, his successor in the Library of the India Office, undertook to carry the remainder through the press; but his failing health prevented him, and at his death, in the early part of 1864, he had only printed one more sheet. Dr. Goldstücker had just undertaken to finish the volume, and had in fact written most of the notes to pp. 161—176, when I returned from India, and he kindly offered to make over the work to me. I willingly accepted his proposal, as, apart from my interest in Vaidik studies, I felt, as an old Oxford pupil, a strong personal regard for Professor Wilson, and I was much pleased that my name should be associated with his in the translation. I knew how much this, his last work, had occupied his thoughts, and how his heart had been set on its completion. It had been commenced by him even before he left India, and I had witnessed in Oxford his pleasure as volume after volume was completed and published; and in the last letter I ever received from him in India, he informed me that he had at length finished the rough draft of the entire work. It thus seemed almost a sacred trust that I should do all in my power to bring it before the public, in as complete a form as a posthumous work admits of.

Professor Wilson's translation occupies a peculiar place. No doubt, as Vaidik studies progress, and more texts are published and studied, fresh light will be thrown on these records of the ancient world; and we may gradually attain a deeper insight into their meaning than the mediæval Hindús could possess, just as a modern scholar may understand Homer more thoroughly than the Byzantine scholiasts. But the present translation will always retain an historical value, because it is based on the native commentary, and thus represents all that the Hindús have preserved of the long line of Vaidik tradition. *Sáyaṇa* stands to the Veda as Eustathius to the Homeric poems; and Professor Wilson's work enables the English reader to know what the Hindús themselves suppose the *Ṛig-Veda* to mean. It is easy to depreciate native commentators, but it is not so easy to supersede them; and until we have more materials for comparison and study, the arbitrary guesses which are often indulged in by continental scholars seem to me but the conjectures of the *intellectus sibi permissus*, which only impede the progress towards a true system of interpretation in philological as well as physical science.

Professor Wilson always carefully compared the proof-sheets of his translation with Professor Max Müller's printed text as the printing of the latter advanced; but of course the posthumous part lacks this his final revision.

I have printed the work as it stands in the MS., except in a few cases, where the translator had evi-

dently made an accidental oversight, which would no doubt have been set right in the proof-sheets. It seemed hardly respectful to his memory to perpetuate such inadvertencies by print, and I have therefore tacitly corrected them.* In all cases, however, (except these obvious slips,) where the translator departs in any material point from the view given by the Hindú commentator, I have added a note at the foot of the page. In this way I have endeavoured to leave the translation itself as far as possible untouched, and yet to retain for the work one of its peculiar merits, as representing the *Ṛig-Veda* from the Hindú point of view.

I must express my sincere thanks to Dr. Goldstücker, to whom I owe my being selected to edit the work; and he has also frequently given me valuable assistance in the obscure parts of *Sáyaṇa's* Commentary.

E. B. COWELL.

London, Jan. 20, 1866.

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* I give two as specimens. In p. 200, the MS. has "He, the showerer, (thereby) quickly becomes manifest, engendering the (lightning) infant, &c.," the true verb of the sentence *roravíti*, "loudly roars," being accidentally omitted. In p. 190, note [2], the legend is wrongly given in the MS.: "King *Náhusha* worshipped *Saraswatí* for a thousand years; for which she gave him butter and water, or milk, enough for a like period." The Sanskrit is as follows: *Sahasravatsareṇa kratuṇá yakshyamáṇo Náhusho náma rájá Saraswatím nadím prárthayámása, sá cha tasmai sahasrasamvatsaraparyáptam payo ghṛitam cha pradadau.* I may add, that my alterations are generally in the notes, not in the text.

ṚIG-VEDA SANHITÁ.

FIFTH ASHṬAKA.

FIRST ADHYÁYA.

MAṆḌALA VI. (*continued*).

ANUVÁKA VI.

SÚKTA I. (LXII.)

The deities are the AṢWINS; the *Ṛishi* is BHARADWÁJA; the metre *Trishṭubh*.

Varga I.

1. I praise the two leaders of heaven, the presiders over this world: I invoke the AṢWINS, glorifying them with sacred hymns, them, who are ever the discomfiters (of foes), who at dawn scatter the investing glooms to the ends of the earth.

2. Coming to the sacrifice with their bright splendours, they light up the lustre of (their) car; emitting vast and infinite radiance: they drive their horses over deserts (refreshing them) with water.

3. Fierce AṢWINS, from that humble mansion to which (you have repaired), you have ever borne with your desirable horses, as swift as thought, the pious worshippers in some manner (to heaven): Let

the injurer of the liberal man (be consigned by you) to (final) repose.

4. Harnessing their horses, bringing excellent food, nourishment, and strength, they approach (to receive) the adoration of their recent worshipper; and may the benevolent ancient invoker of the Gods (AGNI) sacrifice to the ever youthful (deities).

5. I worship with a new hymn those two quick-moving, good-looking, ancient (AṢWINS), the achievers of many exploits, who are the givers of great felicity to him who prays to (them), or praises (them); the bestowers of wondrous gifts on him who adores (them).

Varga II. 6. They bore up from the waters, from the ocean, by the winged horses attached to their car, (passing) by roads unsoiled by dust, BHUJYU, the son of TUGRA; they (bore him) from out of the lap of the water.[1]

7. Riders in your car, you have penetrated the mountain by your triumphant chariot:[2] showerers (of benefits) you heard the invocation of VADHRIMATÍ:[3] you have nourished, bountiful givers, the cow for SAYU[4]—and in this manner displaying benevolence are you everywhere present.

8. Heaven and Earth, *Ádityas*, *Vasus*, *Maruts*,

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[1] *Arṇaso nirupasthát*, from the womb of the water, *jalasya yoneh, samudrád, adbhyo nir ágamayatám:* see vol. I. p. 306.

[2] Vol. I. p. 312, verse 20, &c.

[3] Vol. I. p. 310, verse 13, &c.

[4] Vol. I. p. 313, verse 22, &c.

render that dread anger of the gods which (has) of old (been directed) against mortals, destructive and fatal to him who is associated with the *Rákshasas*.[1]

9. Mitra and Varuna recognise him who of all the world worships the royal (Aświns) in due season; he hurls his weapon against the strong *Rákshasa*, against the malignant menaces of man.[2]

10. Come with your shining and well-guided[3] chariot, (fitted) with excellent wheels,[4] to our dwelling, (to bestow upon us) male offspring: cut off with secret indignation[5] the heads of those obstructing (the adoration) of the mortal (who worships you).

11. Come down, whether with the most excellent, or middling, or inferior *Niyut* steeds; set open the doors of the fast-shut stall of the cattle: be bountiful to him who praises you.

Súkta II. (LXIII.)

The deities, *Ṛishi*, and metre as before; but the last stanza has only one *páda*.

1. Where may our praise and oblations find to- Varga III.

[1] *Rakshoyuje* is explained *Rákshasám swámine, prerakáya vá*; or, *Rakshobhir yuktáya yajwane*, one who sacrifices, assisted or joined by the *Rákshasas*

[2] *Drogháya chid vachase ánaráya* is explained, *abhidrohátmakáya manushyasambhandine vachanáya eva*.

[3] *Nṛivatá rathena*, having a leader, a driver; or *nṛi* may mean a horse.

[4] *Antaraischakraih*. The commentator explains the adjective *anikrishṭaih*, with not inferior wheels.

[5] *Sanutyena tyajasá* are explained *tirohitena krodhena*.

day, for a messenger, those two splendid (AṣWINS), the invoked of many, and bring the NÁSATYAS to our presence? Be propitiated (AṣWINS) by the adoration of this (your worshipper).

2. Praised, that you may drink the (sacrificial) beverage, you come promptly upon this my invocation: keep guard around the dwelling against (all) adversaries, so that neither one that abides at a distance nor a neighbour may do us harm.

3. (What is essential) for the copious effusion of (the sacrificial) food has been done for you: the very delicate sacred grass has been strewn; the (priest with) uplifted hands desirous of your presence praises you; the stones express (the *Soma* juice), designing it for you.

4. AGNI is above for you: he is present at (your) sacrifices: the oblation flows diffusive and redolent of *ghí:* diligent and zealous is the ministrant priest who is engaged, NÁSATYAS, in your invocation.

5. Protectors of many, the daughter of SÚRYÁ ascended your chariot, the defence of hundreds, for refuge: Sagacious leaders and guides,[1] you have excelled by your devices[2] (all others) at this appearance of the adorable (deities).

6. You have provided with these beautiful splen-

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[1] *Nará-nrityú* would be, literally, guides and dancers.

[2] It is not very clear what is intended: the scholiast refers to the legend of the *Aṣwins* carrying off in their car the daughter of *Súrya* from the other gods, as narrated in the Aitareya Brahmana, IV. 7.

dours, gratification for the enjoyment of SÚRYÁ, your horses have descended for felicity, deserving of praise, the laudation (of the sages) has reached you glorified.

7. May your rapid burthen-bearing steeds bring you NÁSATYAS to the (sacrificial) food: your chariot swift as thought has dispensed substantial, desirable, abundant food.

8. Protectors of many, vast (wealth) is to be distributed by you: give us then nutritious and invariable food.[1] Givers of delight, there are to you, adorers, and fit praise, and libations, which are prepared to acknowledge your liberality.

9. May the two straight-going, light-moving, (mares) of PURAYA be mine; may the hundred cows belonging to SUMÍṬHA, may the dressed viands prepared by PERUKA be for me: may ṢAṆḌA bestow upon me ten handsome golden chariots, and obedient, valiant, and well-favoured (dependants).[2]

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[1] The expression is singular, *dhenum na isham pinvatam asakrám,* literally, give us a cow, food, that does not stray. *Sayana* explains *dhenu* by *príṇayitrí,* gratifying: or *isham* may be the adjective for *eshaníyam,* give us a desirable cow.

[2] We have nothing in this verse but epithets; in the first half, *rijre raghví,* two straight-right-going, require some such noun as *váḍave,* mares: to *ṣatam,* a hundred, the scholiast supplies *gavám,* of cows: and to *pakwá,* for *pakwáni,* he adds, *annáni,* viands: in the second half we have *hiraninah asmad, dishṭín daṣa,* ten golden to us handsome, *i.e. rathán,* cars, understood; and again, *vaṣásah abishárhah rishwán,* obedient, valorous, handsome—what? we must ask the scholiast. The

10. May PURUPANTHÁ, NÁSATYAS, grant to him who praises you, hundreds and thousands of horses: may he give them, heroes, to BHARADWÁJA: achievers of great deeds, may the *Rákshasas* be slain.

11. May I be associated with the pious in the abundant felicity bestowed by you.

SÚKTA III. (LXIV.)

The deity is USHAS; the *Rishi*, BHARADWÁJA; the metre, *Trishṭubh.*

Varga V.

1. The white and shining tints of the dawn have spread like the waves of the waters, for the beautifying (of the world); she renders all good roads easy to be traversed; she who is replete with delight, excellence, and health.

2. Divine USHAS, thou art seen auspicious: thou shinest afar: thy bright rays spread over the sky, lovely and radiant with great (splendours), thou displayest thy person.

3. Ruddy and resplendent kine[1] bear the auspicious, expanding, illustrious dawn: like a warrior, who, casting his darts, or a swift charger scattering enemies, she drives away the glooms.

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answer is, *purushán*, men. If we render the stanza literally, it is utterly unintelligible: the greater part of the *Súkta* is very obscure.

[1] *Gávah* is rendered by *Sáyana*, *rasmayah*, rays; one of its meanings it is true, but rather incompatible here with the verb *vahanti*, *vehunt*.

4. Thine are good roads and easy to be traversed in mountains and inaccessible places: thou passest self-irradiating over the waters: bring to us, daughter of heaven, in thy spacious and beautiful chariot, desirable riches.

5. Do thou USHAS bring me opulence, for unopposed thou bearest with thy oxen (wealth to thy worshippers), according to thy satisfaction: daughter of heaven, thou who art divine, who art lovely, art to be worshipped at the first (daily) rite.

6. At thy dawning, divine USHAS, the birds spring up from their nests, and men who have to gain their sustenance (arise): thou, divine USHAS, bringest ample wealth to the mortal who is nigh thee, the offerer of the oblation.

SÚKTA IV. (LXV.)

The deity, *Ṛishi*, and metre as before.

Varga V

1. This heaven-born daughter (of the sky), driving away the darkness for us, makes visible human beings;[1] she who with bright lustre is perceived dissipating the glooms, and (extinguishing) the planets (shining) in the nights.[2]

2. The Dawns in beautiful chariots drawn by purple steeds in pairs, shine gloriously as they proceed (along the heaven): bringing on the com-

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[1] *Udgirati mánushíh prajáh*, is, literally, vomits them, *i. e* brings them up out of darkness into light.

[2] *Rámyásu*, for *yámyásu*, *rátrishu*, *r* being substituted for *y*: see the similar change in Burman articulation.

mencement of the great (morning) sacrifice, they disperse the darkness of the night.

3. Dawns, bringing fame, and food, and sustenance, and strength to the mortal, the donor (of the oblation), abounding in wealth, and proceeding (through the sky), bestow upon the worshipper to day food, with male descendants and riches.

4. Verily, Dawns, there is at present wealth to give to your worshipper, to the man offering (oblations), to the sage repeating your praise; if the praises (are accepted), then bring to him who is like me such wealth as has been formerly bestowed (upon myself).

5. Verily, USHAS, the *Angirasas* through thy (favour) recover the herd of cattle from the summit of the mountain: by adoration and by prayer they have divided (the rock): unfailing was the praise of the gods uttered by the leaders (of rites).

6. Daughter of heaven, dawn upon us, as upon those of old: possessor of riches (dawn) upon the worshipper, as (thou hast done upon) BHARADWÁJA: grant to him who glorifies thee, wealth with male descendants: give to us food that may be distributed to many.

SÚKTA V. (LXVI.)

The deities are the MARUTS; the *Ṛishi* and metre as before.

Varga VII. 1. May the like-formed, benevolent, all-pervading, all-humiliating troop (of the MARUTS) be promptly with the prudent man: the troop that ever cherishes all that amongst mortals is designed to yield (them)

advantage;[1] and (at whose will) *Prisni*[2] gives milk from (her) bright udder once (in the year).

2. Unsoiled by dust the golden chariots of those MARUTS, who are shining like kindled fires, enlarging themselves (at will) two fold and three fold, and (charged) with riches and virile energies, are manifest.

3. They (who are) the sons of the showerer RUDRA, whom the nursing (firmament is able) to sustain, and of whom, the mighty ones, it is known that the great PRISNI has received the germ for the benefit (of man).

4. They who approach not to men by any conveyance, being already in their hearts,[3] purifying their defects: when brilliant they supply their milk (the rain) for the gratification (of their worshippers): they are watering the earth (manifesting their collective) form with splendour.

5. Approaching nigh to whom, and repeating the mighty name of the MARUTS, (the worshipper is able)

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[1] The phraseology is obscure, *martteshu anyad dohase pípáya*. It is amplified by *Sáyana*, *tad rúpam (marutám), martyaloke anyad oshadhivanaspatyádikam kámán dogdhum ápyáyayati,* that form of the Maruts causes one or other thing in the world, as herbaceous plants, forest trees, and the like, to flourish, so as to milk or yield what is desired.

[2] *Prisni* is said here to imply the firmament, which, by the influence of the winds, sends down its milk, *i. e.* rain, once, *i. e.* at the rainy season.

[3] The Maruts are here regarded as identical with the *Pránáh*, vital airs.

quickly to obtain (his wishes): the liberal donor pacifies the angry MARUTS, who are otherwise in their might the resistless plunderers (of their wealth).[1]

Varga VIII. 6. Those fierce and powerfully arrayed (MARUTS) unite by their strength the two beautiful (regions) heaven and earth;[2] in them, the self-radiant, heaven and earth abide: the obstruction (of light) dwells not in those mighty ones.

7. May your chariot, MARUTS, be devoid of wickedness; that which (the worshipper) impels, and which without driver, without horses, without provender, without traces, scattering water and accomplishing (desires), traverses heaven and earth and the paths (of the firmament).

8. There is no propeller, no obstructer, of him, whom, MARUTS, you protect in battle: he whom (you prosper) with sons, grandsons, cattle, and water, is in war the despoiler of the herds of his ardent (foe).[3]

9. Offer to the loud-sounding, quick-moving, self-invigorating company of the MARUTS, excellent (sacrificial) food: (to them) who overcome strength by

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[1] The words are unusual, and the construction elliptical and involved: he pacifies those *na ye stauná ayáso mahná nú chid*, who now are thieves going with greatness verily ever.

[2] By the rain, which may be said to form a bond of union between heaven and earth.

[3] *Sa vrajam dartá párye adha dyoh*, is explained, *sa gavám sangham dárayitá sangráme—dyoh*, is rendered by *vijigíshor vá satroh*, of one desirous to overcome, or an enemy.

strength: the earth trembles, AGNI, at the adorable (MARUTS).

10. The MARUTS are resplendent as if illuminators of the sacrifice, (bright) as the flames of AGNI: entitled are they to adoration, and like heroes making (adversaries) tremble: brilliant are they from birth, and invincible.

11. I worship with oblations that exalted company of the MARUTS, the progeny of RUDRA, armed with shining lances: the pure and earnest praises of the devout (adorer) are emulous in the invigoration (of the MARUTS), as the clouds (vie in the emission of the rain).[1]

SÚKTA VI. (LXVII.)

The deities are MITRA and VARUṆA; the *Ṛishi* and metre as before.

Varga IX.

1. (I proceed) by my praises to exalt you, MITRA and VARUṆA, the eldest of all existing things: you two, though not the same, are the firmest restrainers with your arms, and hold men back (from evil) as they check (horses) with reins.

2. This my praise is addressed to you both, and proceeds to you beloved (deities) together with the

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[1] *Divah ṣardháya suchayo manishá girayo nápa ugrá aspṛidhran*, is, literally, of heaven for the strength pure praises mountains, like waters fierce have vied; *Sáyaṇa* renders *divah* by *stotuh*, of the praiser or worshipper; *ṣardháya*, *márutáya*, for the strength of the *Maruts*: and *giri* by *megha*, a cloud: the line is a fair specimen of the whole *Súkta*, which is very elliptical and obscure.

oblation: the sacred grass is spread before you: grant us, MITRA and VARUṆA, an unassailable dwelling, that through your favour, munificent divinities, may be a (secure) shelter.

3. Come, MITRA and VARUṆA, beloved by all, and invoked with reverence to the propitious rite, you who by your bounty support men labouring for sustenance as a workman (maintains himself) by work.

4. Who (are) strong as horses, accepters of pious praise, observers of truth, whom ADITI conceived: whom, mighty of the mighty at your birth and formidable to mortal foes, she bore.

5. Inasmuch as all the gods equally pleased and rejoicing in your greatness conferred strength upon you, and since you are pre-eminent over the wide heaven and earth, your courses are unobstructed, unimpeded.[1]

Varga X. 6. You manifest vigour daily, you strengthen the summit of the sky as if with a pillar;[2] the solid firmament and the univeral deity (the sun) replenish earth and heaven with the food of man.

7. You two support the sage (worshipper), filling his belly when he and his dependants fill the sacrificial chamber; when, sustainers of all, the rain (is sent

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[1] *Spaṣo adabdháso amúrá*—the scholiast explains, *spaṣah* by *raṣmayaṣ, chará vá,* rays, or perhaps reins, or goings, which are *ahinsitá,* uninjured, *amúḍhá,* not bewildered.

[2] *Upamád iva—upamát* is explained, *sthúṇá,* a post or pillar —the post to which a calf is tied, according to the commentator.

down by you), and the young (rivers) are not obstructed, but, undried, diffuse (fertility) around.

8. The wise man always (solicits) you with his prayers[1] for this (supply of water), when approaching you sincere in sacrifice: may your magnanimity be such that you, the feeders upon *ghí*, may exterminate sin in the donor (of the oblation).

9. (Exterminate also), MITRA and VARUṆA, those who, emulously contending, disturb the rites that are agreeable and beneficial to you both: those divinities, those mortals, who are not diligent in adoration, those who performing works perform not sacrifices, those who do not propitiate you.[2]

10. When the intelligent (priests) offer praise, then some of them, glorifying (AGNI and other deities), recite the *Nivid* hymns: such being the case, we address to you sincere adoration, for in consequence of your greatness you do not associate with (other) divinities.[3]

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[1] Literally, with his tongue, *jihvayá*.

[2] There is no verb to govern the objects specified, and the scholiast brings on, from the preceding verse, *vichayishṭam, vináṣayatam*, destroy: the expressions in the second half of the stanza are somewhat equivocal, *na ye devása ohasá na martá ayajnasácho apyo na putráh: ohasá* is explained, *vahanasádhanena*, by the means of conveying—wishes it may be supposed, *i.e. stotreṇa*, by praise: *apyáh* is rendered *karmavantah*, doing acts, from *apas, opus*, but not sacrificing, or sacrificing in vain; *vṛithá karmáṇi kurvantah: na putráh*, not sons, is rendered *apṛiṇantah*, not pleasing, or satisfying.

[3] *Na hir devebhir yatathah*, you do not go, *gachhathah*, with other gods, *anyair devaih saha*; you are not associated with them at sacrifices.

11. Upon your approach, MITRA and VARUṆA, protectors of the dwelling, your (bounty) is unlimited;[1] when (your) praises are uttered, and the sacrificers add in the ceremony the *Soma* that inspires straightforwardness and resolution, and is the showerer (of benefits).

SÚKTA VII. (LXVIII.)

The deities are INDRA and VARUṆA; the *Ṛishi* is BHARADWÁJA; the metre of the first, ninth, and tenth verses is *Jagati;* and of the rest, *Trishṭubh.*

Varga XI.

1. Mighty INDRA and VARUṆA, promptly has the *Soma* returned, engaged conscientiously (with the priests) to offer sacrifice to you to obtain food for him by whom, like MANU, the sacred grass has been clipped: he who (invited you hither) to-day for exceeding happiness.

2. You two are the principal (divinities) at the worship of the gods; the distributors of wealth; the most vigorous of heroes; the most liberal among the opulent; possessed of vast strength; destroyers of foes by truth; entire hosts (of yourselves).

3. Praise MITRA and VARUṆA, renowned for all

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[1] *Yuvor askṛidhoyu:* there is no substantive: the scholiast supplies *yuvábhyám deyam grihádikam avichchhinnam bhavati,* that which is to be given by you, as houses and the like, is unchecked; *askṛidhoyu* is explained by *Yáska,* long-lived, *akṛidhwáyuḥ, kṛidhu* meaning short, or *nikṛittam,* cut off; and he cites a text in which it is associated with *ajara,* as *yo askṛidhoyur ajaraḥ swarván,* who is long-lived, free from decay, an occupant of heaven. *Nri.* VI. 3.

glorious energies and enjoyments: one of whom slays VṚITRA with the thunderbolt, the other, intelligent by his might, comes to the aid (of the pious when) in difficulties.

4. When amongst mankind, both males and females, and when all the gods spontaneously striving glorify you, INDRA and VARUṆA, you become pre-eminent in greatness over them, as do you, wide heaven and earth (surpass them also).

5. He who spontaneously presents you, INDRA and VARUṆA (oblations), is liberal, wealthy and upright: he shall prosper with the food of his adversary, and possess riches, and opulent descendants.

Varga XI

6. May that opulence comprising treasure and abundant food, which you bestow, deities, upon the donor (of the oblation), that, INDRA and VARUṆA, which baffles the calumnies of the malevolent, be ours.

7. May that opulence, INDRA and VARUṆA, which is a sure defence, and of which the gods are the guardians, be ours, celebrating your praise, whose destroying prowess in battles victorious (over foes) speedily obscures (their) fame.

8. Divine and glorified INDRA and VARUṆA, quickly bestow upon us wealth for our felicity; and thus eulogising the strength of you two, mighty (deities), may we pass over all difficulties as (we cross) the waters with a boat.

9. Repeat acceptable and all-comprehensive praise to the imperial mighty divine VARUṆA, he who, en-

dowed with greatness, with wisdom, and with splendour, illumes the spacious (heaven and earth).

10. INDRA and VARUṆA, observant of holy duties, drinkers of the *Soma* juice, drink this exhilarating effused libation: your chariot approaches along the road to the sacrifice, (that you may partake) of the food of the gods, and drink (the *Soma*).

11. Drink, INDRA and VARUṆA, showerers (of benefits), of the most sweet *Soma*, the shedder (of blessings): this, your beverage, is poured forth by us: sitting on the sacred grass, be exhilarated (by the draught).

SÚKTA VIII. (LXIX.

The deities are INDRA and VISHṆU; the *Ṛishi* as before; the metre is *Trishṭubh.*

Varga XIII. 1. I earnestly propitiate you, INDRA and VISHṆU, by worship and (sacrificial) food: upon the completion of the rite, accept the sacrifice, and grant us wealth, conducting us by safe paths.

2. May the prayers that are repeated to you reach you, INDRA and VISHṆU: may the praises that are chaunted reach you: you are the generators of all praises, pitchers recipient of the *Soma* libation.

3. INDRA and VISHṆU, lords of the exhilaration, of the exhilarating juices, come to (drink) the *Soma*, bringing (with you) wealth: may the encomiums of the praises repeated along with the prayers anoint you completely with radiance.

4. May your equally-spirited steeds, INDRA and VISHṆU, the triumphant over enemies, bear you

hither: be pleased with all the invocations of your worshippers: hear my prayers and praises.

5. INDRA and VISHṆU, that (exploit) is to be glorified, by which, in the exhilaration of the *Soma*, you have strode over the wide (space): you have traversed the wide firmament: you have declared the worlds (fit) for our existence.

6. INDRA and VISHṆU, feeders upon clarified butter, drinkers of the fermented *Soma*, thriving upon oblations, accepting them offered with reverence, bestow upon us wealth; for you are an ocean, a pitcher, the receptacle of the libation.

7. INDRA and VISHṆU, agreeable of aspect, drink of this sweet *Soma;* fill with it your bellies: may the inebriating beverage reach you: hear my prayers, my invocation.

8. You have both (ever) been victorious: never have been conquered; neither of you two has been vanquished: with whomsoever you have contended you have thrice conquered thousands.[1]

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[1] *Trédhá sahasram vi tad airayethám, vyakramethám:* the passage is somewhat doubtful: the treble manner or kinds, it is said, mean the world, the Vedas, and speech; *lokavedurágátmaná tridhá sthitam,* being in three ways, consisting of speech, the *vedas,* the world; *sahasram, amitam,* unmeasured, infinite. *Sáyaṇa* cites the *Aitareya Bráhmaṇa* for an explanation, which, with his own scholia, imports, that after *Indra* and *Vishṇu* had overcome the *Asuras, Indra* said to them, we will divide the universe with you: whatever *Vishṇu* traverses with three steps shall be ours, the rest shall be for you: to which the *Asuras* consented. With his first step *Vishṇu* traversed the three

SÚKTA IX. (LXX.)

Heaven and Earth are the deities; the *Rishi* is BHARADWÁJA; the metre is *Jagati*.

Varga XIV. 1. Radiant Heaven and Earth, the asylum of created beings, you are spacious, manifold, water-yielding, lovely, separately fixed by the functions of VARUṆA, undecaying, many-germed.[1]

2. Uncollapsing, many-showering, water retaining, yielding moisture, beneficent, pure in act: do you two, Heaven and Earth, rulers over created beings, grant us vigour, that may be favourable to (the increase of) mankind.

3. Firm-set Heaven and Earth, the mortal who has offered (oblations) for your straight-forward course, accomplishes (his objects), he prospers with progeny, and, invigorated by your operation, many beings of various forms, but similar functions, are engendered.

4. You are surrounded, Heaven and Earth, by water: you are the asylum of water: imbued with water: the augmenters of water: vast and manifold; you are first propitiated in the sacrifice: the pious

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worlds: with his second he traversed, *vichakrame,* what that means must be left to the Brahmans, the *Vedas*; and with the third he crossed over all speech: *sarvasyá vácho upari tritíyam padam prakshiptaván,* so that, in fact, nothing was left for the *Asuras*: so far *tredha* is somewhat made out; but what is the meaning of *sahasram?* To this it is answered, that it implies infinite, or the whole, which is necessarily implied by combining all worlds, all Vedas, all modes of speech. *Sáyaṇa* also quotes the *Taittiriya,* seventh *Káṇḍa,* for the meaning of *sahasra,* being here, *sarvam jagat,* the whole world. *Ait. Brahm.* VI. 15.

[1] *Sama-Veda,* I. 378; *Yajur-Veda,* 34. 45.

pray to you for happiness, that the sacrifice (may be celebrated).[1]

5. May Heaven and Earth, the effusers of water, the milkers of water, dischargers of the functions of water, divinities, the promoters of sacrifice, the bestowers of wealth, of renown, of food, of male posterity, combine together.

6. May father Heaven, may mother Earth, who are all-knowing, and doers of good deeds, grant us sustenance: may Heaven and Earth, mutually co-operating and promoting the happiness of all, bestow upon us posterity, food, and riches.

SÚKTA X. (LXXI.)

The deity is *Savitṛi*; the *Ṛishi* as before; the metre of the three first stanzas is *Jagati*, of the three last, *Trishṭubh*.

1. The divine and benevolent SAVITṚI puts forth his golden arms for (making) donations: the adorable, youthful, sagacious (deity), stretches out his hands, filled with water, in the various service of the world. Varga XV.

2. May we be amongst the progeny of the divine SAVITṚI, and (have power) to offer him most excellent donations: for thou art he who (art absolute) in the procreation and perpetuation of many (living beings), bipeds or quadrupeds.

3. Do thou, SAVITṚI, prosper to-day our dwelling with uninjurable protections, confirming happiness:

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[1] *Ílate sumnam ishṭaye*, ask happiness for the sacrifice: for, *Sáyaṇa* observes, when there is happiness, sacrifices proceed, *sukhe sati yágáh pravarttante.*

do thou, who art golden-tongued,[1] (be vigilant) for our present prosperity: protect us; let not any calumniator have power (to harm) us.

4. May the divine, munificent, golden-handed, golden-jawed, adorable, sweet-spoken SAVITṚI, rise regularly at the close of night: when he bestows abundant and desirable (food) upon the donor of the oblation.

5. May SAVITṚI put forth like an orator[2] his golden well-formed arms: (he who), from the ends of the earth, ascends to the summit of the sky, and, moving along, delights every thing that is.

6. Beget for us, SAVITṚI, wealth to-day, wealth to-morrow, wealth day by day: thou art the giver of ample wealth, of a (spacious) mansion: may we by this praise become partakers of wealth.[3]

SÚKTA XI. (LXXII.)

The deities are INDRA and SOMA; the *Ṛishi* and metre as before.

Varga XVI. 1. Great, INDRA and SOMA, is that your greatness, for you have made great and principal (beings): you have made known (to men) SÚRYA and the waters:

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[1] *Hiranyajihva* may also mean one whose speech is pleasant and beneficial, *hita ramaniya váh*. *Mahídhara* says that *jihvá* may imply *jwálá*, flame, when the epithet will signify, he whose light or heat is beneficial.—*Yagust*, 33. 69.

[2] *Upavaktá-íva*, like one who addresses or advises.

[3] *Yajur-Veda*, 8. 6; *Mahídhara* interprets *váma*, which *Sáyaṇa* renders *dhanam*, by *karmaphalam*, the reward of holy acts or sacrifice, both interpreting it as usual, *vananíyam*, that which it is desirable to obtain, and which will apply equally to wealth or reward: *kshaya* he renders residence, and *bhúreh*, *bahukálinasya*, long protracted, that is, residence in heaven, *Swarganivásah*.

you have dissipated the glooms and (destroyed) the revilers.

2. INDRA and SOMA, you have led on the dawns; you have upraised the sun with his splendour; you have propped up the sky with the supporting pillar (of the firmament): you have spread out the earth, the mother (of all).

3. INDRA and SOMA, you slew AHI and VṚITRA, the obstructer of the waters; for which the heaven venerates you both: you have urged on the waters of the rivers until they have replenished numerous oceans.

4. INDRA and SOMA, you have deposited the mature (milk) in the immature udders of the kine: you have retained the white (secretion), although not shut up within those many-coloured cattle.

5. INDRA and SOMA, do you promptly bestow upon us preservative, renowned (riches), accompanied by offspring; for you, fierce (divinities), have disseminated amongst men, strength, useful to man, victorious over hostile hosts.

SÚKTA XII. (LXXIII.)

The deity is BṚIHASPATI; the *Ṛishi* and metre as before.

Varga XVII.

1. BṚIHASPATI, who is the breaker of the mountain, the first-born (of PRAJÁPATI), the observer of truth, the descendant of ANGIRAS, the partaker of the oblation, the traverser of two worlds, abiding in the region of light, is to us as a father: he, the showerer, thunders loud in heaven and earth.[1]

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[1] In the first instance it is said *Bṛihaspati* was born of the

2. Bṛihaspati, who has appointed a region for the man who attends diligently at divine worship, destroying impediments, conquering foes, overcoming enemies, demolishes various cities (of the *Asuras*).

3. This divine Bṛihaspati has conquered the treasures (of the enemy), and the spacious pastures with the cattle: purposing to appropriate the waters (of the firmament), he destroys with sacred prayers the adversary of heaven.

Súkta XIII. (LXXIV.)

The deities are Soma and Rudra; the *Ṛishi* and metre as before.

Varga XVIII.

1. Soma and Rudra, confirm (in us the strength) of *Asuras;* may sacrifices in every dwelling adequately reach you: do you, possessors of the seven precious things,[1] bestow happiness upon us; happiness upon our bipeds and quadrupeds.

2. Soma and Rudra, expel the wide-spread sickness that has entered into our dwelling; keep off *Nirṛiti*,[2]

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seed of *Prajápati*, afterwards from the *Angirasas*, upon the authority of the *Aitareya Bráhmaṇa*, where a strange and filthy legend is told of the origin of various deities from the seed of *Prajápati* converted into burning coals: from some of these proceeded, it is said, the *Angirasas;* and afterwards, from other cinders, not yet cool, *Bṛihaspati*: this, however, does not agree exactly with the text, in which *Angirasa*, as a patronymic, implies the descent of *Bṛihaspati* from *Angiras*. *Aitareya Bráhmaṇa*, III. 34.

[1] *Sapta ratná dadháná:* no explanation is given by the scholiast as to what they are.

[2] *Nirṛiti* is here interpreted *alakshmí*, misfortune and poverty.

so that she may be far away, and may prosperous means of sustenance be ours.

3. SOMA and RUDRA, grant all these medicaments for (the ailments of) our bodies: detach, set free, the perpetrated iniquity that has been bound up in our persons.[1]

4. Sharp-weaponed, sharp-arrowed, profoundly-honoured SOMA and RUDRA, grant us happiness in this world: propitiated by our praise, preserve us: liberate us from the bonds of VARUṆA.

SÚKTA XIV. (LXXV.)

Weapons, persons, and implements employed in war, are considered as the deities; the *Ṛishi* is PÁYU, the son of BHARADWÁJA; the metre of the 6th and 10th verses is *Jagati*, the 12th, 13th, 15th, 16th, and 19th, *Anushṭubh*, of the 17th, *Paṅkti*, of the rest, *Trishṭubh*.

Varga XIX.

1. When the mailed warrior advances in the front of battles,[2] his form is like that of a cloud: with his body unwounded do thou conquer; may the strength of the armour defend thee.

2. May we conquer the cattle (of the enemies) with the bow: with the bow may we be victorious in

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[1] That is, disease is regarded as the consequence and evidence of some committed sin; and the removal of the malady is proof of its expiation.

[2] *Pratíkam rúpam*: *Mahídhara*, *Yajur-Veda*, 29. 58, explains it, front of the army, *senámukham*: the whole *Súkta* occurs in the *Yajush*, with exception of two stanzas, the ninth and fifteenth; the first four stanzas occur in the same order, as do 38 to 51; the 11th, 17th, 18th, are in the seventeenth *Adhyáya*, verses 45. 48. 49.

battle: may we overcome our fierce exulting[1] (enemies) with the bow: may the bow disappoint the hope of the foe: may we subdue with the bow all (hostile) countries.

3. This bowstring, drawn tight upon the bow, and making way in battle, repeatedly approaches the ear (of the warrior), as if embracing its friend (the arrow), and proposing to say something agreeable, as a woman whispers (to her husband).[2]

4. May the two extremities of the bow, acting consentaneously, like a wife sympathising (with her husband), uphold (the warrior),[3] as a mother nurses her child upon her lap; and may they, moving concurrently, and harassing the foe, scatter his enemies.

5. The quiver, the parent of many, of whom many are the sons, clangs as it enters into the battle: slung at the back (of the warrior), prolific (of its shafts), it overcomes all shouting hosts.[4]

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[1] *Samadah* is explained either, *sa*, with, *mada*, exhilaration, or *sam*, entirely, and *ad*, who devours. *Nir.* IX. 17.

[2] *Nir.* IX. 18.

[3] *Bibhṛitám*, *Sáyaṇa* explains *rájánam dhárayetám*; *Mahídhara*, *dhárayatám saram*, support the arrow. *Samaneva yoshá* he considers as the singular put for the dual, the two extremities drawing close to the archer, like two women to their lover, *Striyau yathá kántam ágachchhatah.*

[4] *Sankáh pritanáh—Sáyaṇa* explains *sanká*, sounding together, *sam káyanti*; *Mahídhara*, following *Yaska*, *Nir.* IX. 14, derives it from *sach*, to be assembled, or *sam*, with, *kri*, to be renowned, armies in which there are assembled, or celebrated warriors.

Varga XX.

6. The skilful charioteer, standing in the car, drives his horses before him whithersoever he will: praise the efficacy of the reins, for the reins from the back (of the car compel the steeds) to follow the intention (of the driver).[1]

7. The horses raising the dust with their hoofs, rushing on with the chariots, utter loud neighings,[2] retreating not (from the charge), but trampling with their fore feet upon the enemies, they destroy them.

8. The spoil borne off in his car, in which his weapons and armour are deposited, is the appropriate oblation of the warrior; therefore let us, exulting, daily do honour to the joy-bestowing car.[3]

9. The guards[4] (of the chariot), revelling in the savoury (spoil), distributors of food, protectors in calamity, armed with spears, resolute, beautifully arranged, strong in arrows, invincible, of heroic valour, robust, and conquerors of numerous hosts.

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[1] *Nir.* IX. 16.

[2] *Vrishapáṇayo aṣwáh, pánsúnám varshakakhurá*, with hoofs the showerers of dust: *Mahídhara* explains the epithet, *aṣwa-várá*, riders: *vrisháh aṣwáh haste yeshám te aṣwaváráh*, and makes it the nominative to *krínvate-ghoshán*, calling out, *jaya, jaya*; but he again refers the verb to *aṣwá*, the horses make a noise: *heshádi ṣabdán*, neighing, and the like.

[3] *Ratharáhanam Mahídhara* explains *anas*, a car, or truck on which the car is placed.

[4] *Pitarah* is the only substantive in the text, which both scholiasts render *pálayitárah*, guards, defenders, a body of spearmen, *saktívantah*, apparently, attendants on the war chariot of the chief: *Mahídhara's* explanation of this verse is much the same as *Sáyaṇa's*, with some trifling variations.

10. May the Brahmans, the progenitors, presenters of the *Soma*, the observers of truth,[1] protect us: may the faultless heaven and earth be propitious to us: may PÚSHAN preserve us from misfortune, let no calumniator prevail over us.

Varga XXI. 11. The arrow puts on a (feathery) wing: the (horn of the) deer is its point:[2] it is bound with the sinews of the cow:[3] it alights where directed: whenever men assemble or disperse, there may the shafts fall for an advantage.

12. Straight-flying (arrow), defend us: may our bodies be stone: may SOMA speak to us encouragement: may ADITE grant us success.

13. Whip, with which the skilful[4] (charioteers) lash their thighs and scourge their flanks, urge the horses in battles.

14. The ward of the fore-arm protecting it from

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[1] *Ṛitávridhah raksha,* which occur in the second half of the verse, are retained in their places by *Mahídhara*; oh deities, *devá, rakshatásmán,* protect us: both commentators affirm that *raksha* in the singular is put for *rakshata* in the plural: the verse, however, seems out of place.

[2] *Mṛigo asyá danta,* the deer is its tooth: that is, according to *Sáyaṇa,* the horn of the deer: *Mahídhara* and *Yáska* make *mṛiga* an adjective, that which seeks or reaches the enemy. *Nir.* IX. 19.

[3] *Gobhih sannaddhá*: all the commentators agree that this means *govikáraih snáyubhih,* with tendons derived from the cow.

[4] *Prachetasah* is applied by *Yaska* IX. 20, and *Mahídhara,* to *aswán,* the intelligent horses; but *Sáyaṇa* is better advised,

the abrasion of the bow-string, surrounds the arm like a snake with its convolutions:[1] may the brave man, experienced in the arts of war, defend a combatant on every side.[2]

15. This praise (be offered) to the large celestial arrow, the growth of *Parjanya*,[3] whose point is anointed with venom, whose blade is iron.

16. Arrow, whetted by charms, fly when discharged: go: light amongst the adversaries: spare not one of the enemy.[4] Varga XXII.

17. Where arrows alight like shaven-headed boys:[5] may BRAHMAṆASPATI, may ADITI, grant us happiness; grant us happiness every day.

18. I cover thy vital parts with armour; may the royal SOMA invest thee with ambrosia: may VARUṆA

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as there is no other nominative to the verbs *janghanti* and *jighnate*.

[1] *Ahiriva bhogaih:* the latter is rendered *ṣarireṇa*, with the body, by all the interpreters.

[2] So *Yáska*, IX. 15. *Mahídhara* suggests another intrepretation, and explains *hastaghna*, a shield, as well as the guard of the fore-arm.

[3] The stem of the arrow, formed of the *sara* reed or grass, growing in the rainy season.

[4] *Sáma-Veda*, II. 1213; *Yajur-Veda*, 17. 45.

[5] *Kumárá viṣikha íva*, like boys without the lock of hair left at shaving: *muṇḍita muṇḍáh*, shorn-headed; the point of comparison is not very obvious, but it may mean, that the arrows fall where they list, as boys before they are left with the lock of hair, before the religious tonsure, play about wherever they like. *Sáma-Veda*, II. 1216; *Yajur-Veda*, 17. 48.

amplify thy ample felicity:[1] may the gods rejoice (at beholding thee) triumphant.

19. Whoever, whether an unfriendly relative or a stranger, desires to kill us, may all the gods destroy him: prayer is my best armour.[2]

MAṆDALA VII.

ANUVAKA I.

ASHṬAKA V. CONTINUED.

ADHYÁYA I. CONTINUED.

SÚKTA I. (I.)

The deity is AGNI; the *Rishi* is VASISHṬHA, as he is of all the *Súktas* in this *Maṇḍala*, and whose name therefore it will be unnecessary to repeat; the metre of the first eighteen stanzas is *Viráj*, of the rest *Trishṭubh*.

Varga XXIII.

1. Men generate the excellent, far-gleaming master of the mansion, the accessible AGNI, present in the two sticks, by attrition with their fingers.[3]

2. The dwellers have placed in the mansion, for its constant protection, that visible AGNI, who has been from ever, who is to be honoured in every house.

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[1] *Uror-varíyo varunas te krinotu*, may *Varuṇa* make the increase of the large: that is, according to *Sáyaṇa*, *sukham*, happiness: *Mahídhara* applies the phrase to the *varma*, or mail, may he make it ample of ample. *Sáma-Veda*, II. 1220; *Yajur-Veda*, 17. 49.

[2] *Sáma-Veda*, II. 1222: it adds to *brahma varma mamántaram*, *ṣarma varma mamántaram*, my best happiness, my armour.

[3] *Sáma-Veda*, I. 72: the printed copy reads, *atharya*: *Sáyaṇa* explains it, *ágamya-atanavat*, not spreading or dispersing.

3. Well-kindled, youthful AGNI, shine before us with undecaying radiance:[1] to thee abundant sacrificial viands proceed.

4. Those radiant fires, at which the well-born sacrificers assemble, shine more brightly, and are more bountiful bestowers of progeny (and other blessings), than the fires (of common life).

5. Vigorous AGNI, grant to us, (in requital) of our praises, excellent riches, worthy male offspring, and descendants: (wealth), which an enemy attempting to assail, may not despoil.

6. Whom vigorous, the young damsel (the ladle) charged with the oblation, presenting the melted butter, day and night approaches; him, his own lustre approaches, favourable to (the bestowal of) wealth:

Varga XXIV.

7. Consume, AGNI, all enemies; with the same flames with which thou hast consumed JARÚTHA,[2] drive away febrile disease.

8. Eminent, pure, radiating purifier, AGNI, be present (at the sacrifice) of him who lights up thy blaze, and at ours, (who address thee) with these praises.

9. Patriarchal mortals, leaders of rites have shared, AGNI, thy radiance in many places: (propitiated) by

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[1] *Ajasrayá súrmyá*—*Mahídhara* gives to *súrmí*, for one meaning, *samitháshṭham*, kindled wood; or it may mean an iron stake or post, red hot: it is therefore, figuratively, flame. *Yajur-Veda*, 17. 76: also *Sáma-Veda*, II. 725.

[2] *Jarútha* is explained the harsh-voiced, or the threatening, *Rákshasa parushaṣabdakáriṇam.*

these our (praises, as by theirs), be present at this sacrifice.

10. May those men who commend this my sacred rite, heroes, in battles with foes, overcome all impious devices.

Varga XXV. 11. Let us not sit down, AGNI, in an empty dwelling, (nor in those) of (other) men: let us not be without successors; or, being without male posterity, let us, friend of dwellings, (by) worshipping thee, (come to abide) in houses filled with progeny.

12. To whatsoever sacrifice the lord of horses regularly repairs, render, (AGNI,) our dwelling blessed with progeny, with excellent posterity, prospering with lineal successors.

13. Protect us, AGNI, from the odious *Rákshasas;* protect us from the malignant, the illiberal, the iniquitous: may I, with you for my ally, triumph over the hostile.

14. May that fire (kindled by me) surpass all other fires, at which a vigorous son, firm-handed, possessing a thousand means (of living), co-operates in imperishable (praise).

15. Verily he is AGNI, who defends from the malevolent and from heinous sin (the worshipper) kindling (the fire): he (it is) whom the well-born worshippers adore.

Varga XXVI. 16. This is the AGNI invoked in many places: whom the prince, presenting oblations to, kindles, whom the ministrant priest circumambulates at sacrifices.

17. To thee, AGNI, may we, who are of exalted rank, offer many perpetual oblations, (employing) means, (prayer and praise,) attracting thee to the sacrifice.

18. Do thou, who art imperishable, bear these most acceptable oblations to the presence of the assembly of the gods; and may our fragrant (offering) gratify them severally.

19. Relinquish us not, AGNI, to the want of male offspring: nor to deficient clothing: nor to such destruction: leave us not to hunger, nor to the *Rákshasas:* expose us not, observer of truth, to evil, whether in the house or in the forest.

20. Bestow upon me, AGNI, quickly, abundant wholesome food: send sustenance, divine AGNI, to those who are opulent in oblations: may we, both (priests and employer,) be comprehended in thy munificence: do you ever cherish us with blessings.[1]

Varga XXVII.

21. Shine with bright lustre, AGNI, son of strength, thou who art earnestly invoked, and of pleasant aspect: consume not the begotten son with whom thou art associated: let not our male offspring, beneficial to man, perish.

22. Command not the fires kindled by the priests with which thou art united to work us evil: let not

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[1] *Yúyam páta swastibhch sadá na,* the burthen of numerous *Súktas,* both prior and subsequent: *yúyam* is considered equivalent to *twam,* the plural being put honorifically for the singular; but in a subsequent recurrence of the passage, verse 25, the scholiast interprets it, thou and thy attendants, *yúyam twat parivárás cha sarve.*

the displeasure, even in error, of thee, the son of strength, who art divine, fall upon us.

23. Radiant AGNI, the mortal who offers oblations to the immortal becomes affluent: that deity (AGNI) favours the presenter of (sacrificial) wealth, to whom the devout solicitant inquiring applies.[1]

24. AGNI, who art cognisant of our solemn and auspicious (worship), bring to the worshippers abundant riches, whereby, mighty AGNI, we, blessed with uncontracted life, and excellent male descendants, may be happy.

25. Bestow upon me, AGNI, quickly, abundant wholesome food:[2] send sustenance, divine AGNI, to those who are opulent in oblations: may we, both (priests and employer,) be comprehended in thy munificence: do you ever cherish us with blessings.

ADHYÁYA II.

MAṆḌALA VII. CONTINUED.

ANUVÁKA I. CONTINUED.

SÚKTA II. (II.)

The deities are the *Ápris;* the metre is *Trishṭubh.*

Varga I.

1. Be gratified, AGNI, by the (sacred fire) kindled[3]

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[1] *Yam súrir arthí prichchhamána, &c.*, the inquirer is supposed to ask, either where is the liberal giver of the wealth for which he prays, or who is that *Agni* to whom the petition is to be addressed.

[2] This is a repetition of verse 20.

[3] *Samiddham*: here, as usual, it implies one of the *Ápris,* or forms of fire, although used as an epithet.

by us to-day, emitting abundant adorable smoke: touch with thy scorching flames the celestial summit: combine with the rays of the sun.

2. We celebrate with sacrifices the greatness of the adorable NARAṢANSA amongst those who are divinities, the performers of good works, the bright-shining, the upholders of rites, who partake of both kinds of oblations.[1]

3.[2] Let us ever worship the AGNI who is to be adored by us;[3] the mighty, the dextrous, the messenger passing between heaven and earth, the speaker of truth, kindled (of old) by MANU, as now by men, that (he may come) to the solemnity.

4. The worshippers bearing the sacred grass offer it with reverence, upon their knees, to AGNI: worship him, priests, with oblations, invoking him to (sit down) on the spotted (grass), smeared with clarified butter.

5. The devout performers of holy rites, desirous of chariots, have had recourse to the doors[4] (of the sacri-

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[1] Oblations of *ghí* and libations of *Soma*, or other offerings. *Nir*. VIII. 6.

[2] *Tanúnapát*, who usually comes next, is omitted, because, according to *Sáyaṇa*, the *Súkta* is called an *Ápri Súkta*, *Ápra ṣabdoktatwán-idam Tanunápad rahitam.*

[3] *Íḷenyam Agnim* is the *Ilita* of the other *Ápri Súktas*: the verb is *mahema* in the first person plural, the scholiast says, substituted for the second, do you (priests) worship.

[4] The doors are always named amongst the *Ápris:* the second half of the stanza is obscurely constructed, although the sense may be made out, *Púrvi ṣiṣum na mátará riháné sama-*

ficial chamber): (the ladles), placed to the east, are plying the fire with *ghí* at sacrifices, as the mother cows lick the calf, or as rivers (water the fields).

Varga II. 6. May the two youthful females, the divine and mighty day and night, the invoked of many, the possessed of wealth, seated on the sacred grass, entitled to adoration, be with us like an easily-milked cow for our welfare.

7. I am minded to adore you two sages, the ministrants at sacrifices of men, from whom wealth is derived: when the worship is being celebrated, convey our offspring aloft, and acquire (for our use) the precious (treasures preserved) amongst the gods.

8. May BHÁRATÍ, associated with the BHÁRATIS; IḶÁ with gods and men; and AGNI[1] and *Saraswatí* with the *Sáraswatas;* may the three goddesses sit down before us upon this sacred grass.

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gruvo na samaneshu-anjan: literally, the prior (or eastern) calf like two mothers licking rivers, like in sacrifices they anoint: the scholiast explains *púrví-prágagre juhúpabhṛitau*, the two ladles—the *juhú* and *upabhṛit*—placed at sacrifices with their ends to the east.

[1] *Ilá devebhir-manushyebhir agnih:* the scholiast here changes the order, and associates *Ilá* with men, and *Agni* with the gods; but, as before remarked, it is not clear what *Agni* has to do here amongst the goddesses, unless the name were in apposition with *Ilá*, the *Agni Ilá*. This, and three following verses, are repeated from the second *Ashṭaka*, see vol. II. p. 330: in such cases *Sáyaṇa* does not usually repeat his comments, but here he says, as some interval has occurred he does so summarily: he does so, also, with one or two variations of explanation of no great importance.

9. Divine TWASHṬṚI, being well pleased, give issue to our procreative vigour, whence (a son) manly, devout, vigorous, wielder of the *Soma*-bruising stone, and reverencing the gods, may be born.

10. VANASPATI, bring the gods nigh: may AGNI, the immolater, prepare the victim: let him who is truth officiate as the ministering priest, for verily he knows the birth of the gods.

11. AGNI, kindled (into flame), come to our presence in the same chariot with INDRA, and with the swift-moving gods: may ADITI, the mother of excellent sons, sit down on the sacred grass, and may the immortal gods be satisfied with the reverentially-offered oblation.

SÚKTA III. (III.)

The deity is AGNI; the metre as before.

Varga III.

1. Appoint (gods) the most adorable, divine, AGNI, consentient with (all other) fires, your messenger at the sacrifice: him who is permanently present amongst men, the observer of truth, who is crowned with flame, the purifier, whose food is butter.[1]

2. When, like a neighing steed about to feed upon the forage, (AGNI) springs up from the vast-enclosing (forest), then the wind fans his flame: and black, (AGNI), is thy course.[2]

3. The kindled undecaying flames of thee, the

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[1] *Sáma-Veda*, II. 569.

[2] *Sáma-Veda*, II. 570; *Yajur-Veda*, 15. 62.

newly-born, the showerer, rise up: the luminous smoke spreads along the sky: and thou, AGNI, proceedest as their messenger to the gods.[1]

4. The light of whom quickly spreads over the earth, when with his teeth (of flame) he devours his food: thy blaze rushes along like a charging host, when AGNI, of goodly aspect, thou spreadest with thy flame (amongst the trees) as if (they were) barley.[2]

5. Men cherish that youthful AGNI at evening and at dawn, as (they tend) a horse: lighting him as a guest in his proper station: the radiance of the showerer (of benefits), to whom the oblation is offered, shines brightly.

Varga IV.

6. Resplendent AGNI, when thou shinest nigh at hand like gold, thy appearance is beautiful: thy might issues like the thunderbolt from the firmament, and like the wonderful sun, thou displayest thy lustre.

7. When we present to you, AGNI, the sacred offering along with oblations mixed with milk and butter, then protect us, AGNI, with those vast unbounded, innumerable golden cities.[3]

8. Son of strength, JÁTAVEDAS, with those unob-

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[1] *Sáma-Veda*, II. 571.

[2] *Yavam na dasma juhvá vivekshi* is explained, *Darsáníyágner twam yavam iva jwálayá káshṭadíni bhakshayasi*, when thou eatest wood and other things like barley, with flame.

[3] *Tebhir amitair mahobhih ṣatam púrbhir-áyasíbhir nipáhi* is literally rendered in the text according to the interpretation of *Sáyaṇa*: he gives no explanation of what is meant.

structed (splendours) which belong to thee, a munificent donor, and with those praises wherewith thou protectest people with their posterity, do thou protect us thy worshippers and praisers.

9. When the bright AGNI, radiant with his own diffusive lustre, issues (from the touchwood) like a sharpened axe; and he who is desirable, the doer of great deeds, the purifier, is born of his two parents: (he appears) for the worship of the gods.

10. Illume for us, AGNI, these auspicious (riches): may we possess (a son) intelligent, the celebrator of sacred rites: may all (good things) be to thy praisers, and to him who eulogises (thee): and do you ever cherish us with blessings.[1]

SÚKTA IV. (IV.)

Deity and metre as before.

1. Offer your sacred oblation, and praise the bright and radiant AGNI, who passes with wisdom between all divine and human beings. Varga V.

2. May the sagacious AGNI be our conductor from the time that he is born, most youthful, of his mother: he who, bright-toothed, attacks the forest, and quickly devours his abundant food.

3. Whom mortals apprehend as white[2] (shining)

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[1] See page 32.

[2] *Asya devasya sansadi aníke yam martásah syetam jagribhre*, is rendered literally according to the obvious purport of the words, confirmed by the scholiast: what it means is not so clear.

in the principal station of that divinity; he who assents to manly adoration, and blazes for the good of man, and the discomfiture (of his foes).

4. This far-seeing, sagacious, immortal AGNI, has been stationed among short-sighted mortals: harm us not, vigorous AGNI, in this world, that we may ever be devoted to thee.

5. The herbs, and the trees, and the earth, contain as a germ that all-supporting AGNI, who occupies a place provided by the gods, that by his functions he may convey (the offerings) to the immortals.

Varga VI.

6. AGNI has power to grant abundant food: he has power to grant riches with male posterity: vigorous AGNI, let us not sit down before thee devoid of sons, of beauty, of devotion.[1]

7. Wealth is competent to the acquittance of debt:[2] may we be masters of permanent riches: that is not offspring which is begotten by another: alter not the paths (of the generation) of a blockhead.[3]

8. One not acquitting debts,[4] although worthy of

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[1] *Mápsavah, rúpa rahitah: apsas* is a synonym of *rúpa* in the *Nirghantu.*

[2] *Parishadyam hi araṇasya reknas,* may also mean, *anṛiṇasya dhanum pariharttavyam,* the wealth of one not indebted is to be accepted.

[3] *Achetánasya ma patho viduksha,* is, literally, consume not the paths of the universe; but *Sáyaṇa,* following *Yáska, Nir.* III. 2, explains it, *avidushah putrotpádana pramukhán márgán má vidudushah,* change not (*dush, vaikṛitye*) the principal paths of begetting a son of the unwise.

[4] *Araṇa* is explained in this place *aramamána,* one not

regard, yet begotten of another, is not to be contemplated even in the mind (as fit) for acceptance: for verily he returns to his own house; therefore let there come to us (a son) new-born, possessed of food, victorious over foes.[1]

9. Do thou, AGNI, defend us against the malignant; do thou, who art endowed with strength, (preserve us) from sin: may the (sacrificial) food come to thee free from defect: may the riches that we desire come to us by thousands.

10. Illume for us, AGNI, these auspicious (riches): may we possess (a son) intelligent, the celebrator of sacred rites: may all (good things) be to thy praisers and to him who eulogises (thee): and do you ever cherish us with blessings.[2]

SÚKTA V. (V.)

The deity is AGNI as VAIṢWÁNARA; the metre as before.

Varga VII.

1. Offer praise to the strong AGNI, traversing without hindrance heaven and earth: he who (as) VAIṢWÁNARA prospers at the sacrifices of all the im-

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pleasing or delighting: in the preceding verse it is rendered *Anṛiṇa*, one free from debt, implying not only literal debt, but the obligations due to men, progenitors and gods.

[1] This looks like a prohibition of adoption, confining inheritance either to direct descent through a son, or to collateral descent through the son of a daughter: *Nir.* III. 3: this verse is considered as an explanation of the preceding, the drift of the two being the preference of lineal male descent.

[2] See last verse of preceding *Súkta*.

mortals, being associated with the awaking divinities.

2. AGNI, the leader of the rivers, the showerer of the waters, the radiant, has been stationed in the firmament and upon earth: VAIṢWÁNARA augmenting with the most excellent (oblation) shines upon human beings.

3. Through fear of thee, VAIṢWÁNARA, the dark-complexioned races, although of many minds, arrived, abandoning their[1] possessions, when, AGNI, shining upon PÚRU, thou hast blazed, consuming the cities of his foe.

4. VAIṢWÁNARA AGNI, the firmament, the earth, the heaven, combine in thy worship: shining with undecaying splendour, thou overspreadest heaven and earth with light.

5. The horses (of INDRA), full of ardour, worship thee, AGNI; the praises (of men), dispersers (of iniquity), accompanied by oblations, (honour thee), the lord of men, the conveyer of riches, the Vaiṣwánara of dawns, the manifester of days.

Varga VIII.

6. Reverencer of friends, AGNI, the *Vasus* have concentrated vigour in thee: they have been propitiated by thy acts: generating vast splendour for the *Árya*, do thou, AGNI, expel the *Dasyus* from the dwelling.

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[1] In a former passage, vol. I. p. 172, v. 7, *Púrave* occurs as an epithet of *Sudás*, one who fills or satisfies with offerings: *Tridhátu* is here interpreted *Antariksham*.

7. Born in the highest heaven, thou ever drinkest the (*Soma*) beverage like VÁYU:[1] generating the waters, thou thunderest, granting (his wishes) to thy offspring, the worshipper.

8. Send to us, AGNI, (who art) VAIṢWÁNARA JÁTAVEDAS, that brilliant sustenance whereby thou conferrest wealth, and (grantest), all-desired AGNI, abundant food to the mortal, the donor (of the oblation).

9. Bestow upon us who are affluent (in offerings), AGNI, ample riches and renowned strength; associated with the *Rudras*, with the VASUS, grant us, AGNI VAIṢWÁNARA, infinite happiness.

SÚKTA VI. (VI.)

Deity and metre as before.

Varga IX.

1. I salute the demolisher (of cities),[2] glorifying the excellence of the powerful male, the universal sovereign, who is the reverenced of all men: I proclaim his exploits (which are) like those of the mighty INDRA.[3]

2. They propitiate the wise, the manifesting, the sustaining, the enlightener of the pious, the giver of

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[1] According to *Sáyaṇa*, in the cups dedicated to two deities the libation is offered first to *Váyu* or to *Vaiṣwánara*: or it may be explained, thou drinkest or driest up water like the wind.

[2] *Dánum vande*: the first is interpreted by *Sáyaṇa*, *purám bhettáram*.

[3] *Sáma-Veda*, I. 72: the reading rather differs.

happiness, the sovereign of heaven and earth: I glorify with hymns the ancient and mighty works of AGNI, the demolisher of cities.

3. May AGNI utterly confound those *Dasyus* who perform no (sacred) rites, who are babblers defective in speech, niggards, unbelievers, not honouring (AGNI), offering no sacrifices: AGNI preceding, has degraded those who institute no sacred ceremonies.

4. The chief of leaders has, by the benefits (bestowed upon them), guided those praising (him) through the accumulated gloom (of night):[1] I glorify that AGNI, the unbending lord of wealth, the tamer of adversaries.

5. The mighty AGNI, who by his fatal (weapons) has baffled the devices (of the Asuras),[2] who has created the dawns the brides of the sun, having coerced the people by his strength, has made them the tributaries of NAHUSHA.

6. AGNI VAIṢWÁNARA, whom all men approach with pious offerings, soliciting his favour for the sake of (obtaining felicity), has come to the excellent station (intermediate) between his parents, heaven and earth.

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[1] *Púrvaṣ-chakára aparám ayayijún* is explained, *Agnir mukhya san ayajamánán aparán jaghanyán chakára;* or it may be rendered, he who enlightens by the manifestation of dawn those praising him in the night.

[2] *Dehyo anamayat,* has bowed or humbled, is the sense of the verb: that of *Dehyah dehairupachita,* connected with, or collected bodies, is not so obvious: the scholiast interprets it, *Ásurir vidyá,* the learning or sciences of the *Asuras.*

7. The divine AGNI VAIṢWÁNARA has removed from the firmament the investing (glooms) at the rising of the sun:[1] he has removed them from the lower firmament of the earth, from the upper firmament of heaven.

SÚKTA VII. (VII.)

The deity is AGNI; metre as before.

Varga X.

1. I propitiate with oblations the divine, vigorous AGNI, rapid as a horse: do thou, knowing (our desires), be our messenger of the sacrifice: he, the consumer of forests, is known spontaneously among the gods.

2. Come, AGNI, rejoicing by thine own paths, gratified by the friendship of the gods: roaring with withering flames above the high places of the earth: threatening to consume all the forests.

3. The sacrifice is present; the sacred grass is strewn; AGNI lauded is satisfied, and is the ministrant priest invoking the all-desired parents of whom thou, honoured AGNI, the youngest (of the gods), art born.

4. Judicious men promptly generate at the sacred rite the directing (AGNI), who (may convey) their (oblations):[2] AGNI, the lord of men, the giver of de-

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[1] *Á samudrád, avarád, á parasmád, diva á prithivyáh*, or it might be from the lower firmament, from the higher, from heaven, from earth.

[2] The text has only *ya eshám*, who, their: the scholiast supplies the rest.

light, the sweet-spoken, the celebrater of sacrifices, has been established in the dwelling of the people.

5. Invested (with the priestly office), the bearer (of the oblation), AGNI, the directing priest, the sustainer (of all), is seated in the house of man, he whom heaven and earth extol, and whom the desired of all the ministrant priests worship.

6. These men nourish the universe with viands who offer (to AGNI) fitting commendation; those people also who eagerly listen (to his laudation) augment (the plenty of the world), as do these my (associates), who are glorifiers of this truthful (deity).

7. We VASISHṬHAS implore thee, AGNI, son of strength, the lord of treasures, that thou wilt quickly bestow food upon thine adorers who are affluent (in oblations), and do you ever cherish us with blessings.

SÚKTA VIII. (VIII.)

Deity and metre as before.

Varga XI.

1. The royal (AGNI), the master (of the sacrifice), is kindled with praises, he whose person is invoked with (offerings of) butter, whom men associated worship with oblations, AGNI, who is lighted before the dawn.[2]

2. This great AGNI has been known amongst men as the invoker (of the gods), the giver of delight, the mighty: he has spread light (in the firmament), he,

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[1] See page 32.

[2] *Sáma-Veda*, I. 70.

the dark-pathed at large upon the earth, is nourished by the plants.

3. By what oblation, AGNI, dost thou clothe our praise? what offering dost thou, when glorified, accept? when, giver of good, may we be the possessors and enjoyers of perfect and unmolested riches?

4. This AGNI is greatly celebrated by the institutor of the rite[1] when he shines resplendent as the sun: he who overcame *Púru* in battle, and shone glorious as the guest of the gods.

5. In thee, AGNI, are many offerings: do thou with all thy flames be propitious: favourably hear (the praises) of the worshipper; and do thou of auspicious manifestation being glorified, spontaneously magnify (thy) person.

6. VASISHṬHA, illustrious in both heaven and earth,[2] rich with a hundred and a thousand (head of cattle), has addressed this hymn to AGNI, that such fame-conferring, disease-removing, fiend-destroying (laudation) may be (the means of) happiness to the eulogist and their kindred.

7. We VASISHṬHAS implore thee, AGNI, son of strength, the lord of treasures, that thou wilt quickly

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[1] *Bharatasya sriṇve, yajamánasya prathito bhavati,* is *Sáyaṇa's* explanation: *Mahídhara, Yajush,* XII. 34, interprets it, *yajamanasya áhvánam sriṇoti,* he hears the invocation of the worshipper.

[2] *Dwibarháh, dwayoh sthánayor, mahán,* is *Yáska's* interpretation, cited by *Sáyaṇa,* who himself proposes *vidyá karmábhyám brihan,* eminent in both wisdom and devotion.

bestow food upon thine adorers, who are affluent (in oblations), and do you ever cherish us with blessings.[1]

SÚKTA IX. (IX.)

Deity and metre as before.

Varga XII.

1. The waster away (of living creatures), the invoker (of the gods), the giver of delight, the wisest of the wise, the purifier, (AGNI), has been manifested from the lap of the dawn: he gives consciousness to both classes of beings (men and animals), oblations to the gods, and wealth to the pious.

2. He, the doer of great deeds, who forced open the doors of the *Paṇis*, recovering for us the sacred food-bestowing (herd of kine), he who is the invoker of the gods, the giver of delight, the lowly-minded, is seen of all people dissipating the gloom of the nights.

3. Unperplexed, far-seeing, elevated, resplendent, right-directing, a friend, a guest, the bestower of prosperity upon us, the wonderfully radiant, he shines before the dawns the embryo of the waters, he has entered into the nascent[2] plants.

4. Thou, AGNI, art to be glorified in (all) the ages of men: thou, JÁTAVEDAS, who art illustrious when engaged in battle: our praises wake up the kindling (AGNI), him who shines with conspicuous splendour.

5. Repair, AGNI, to the presence of the gods in thy

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[1] Same as last verse of the preceding *Súkta*.

[2] *Praswa á vivesa*: the first is explained, *jayamáná oshadhih*.

office of messenger, (sent) by the assembly engaged in prayer: neglect us not: offer worship to SARASWATÍ, the *Maruts*, the *Aświns*, the waters, the universal gods, that they may bestow treasures (upon us).

6. VASISHṬHA is kindling thee, AGNI: destroy the malignant: worship the object of many rites, (the company of the gods), on behalf of the wealthy (institutor of the sacrifice), praise (the gods), JÁTAVEDAS, with manifold praises, and do you ever cherish us with blessings.

SÚKTA X. (X.)

Deity and metre as before.

1. AGNI, like the lover of the dawn (the sun), radiant, bright, resplendent, displays extensive lustre, the showerer (of benefits), the receiver (of oblations), he shines with splendour, encouraging holy rites: he arouses (mankind), desiring (his presence). Varga XIII.

2. AGNI, preceding the dawn, is radiant by day as the sun, and the priests celebrating the sacrifice repeat his praise: the divine, munificent AGNI, the messenger (of the gods), cognisant of their birth, repairing to the deities, hastens in various directions.

3. Devout praises and hymns, soliciting riches, proceed to AGNI, who is of pleasing aspect, agreeable form, of graceful movement, the bearer of oblations, the ruler of men.

4. Consentient with the *Vasus*, AGNI, bring hither INDRA, with the *Rudras*, the benevolent *Aditi*, with

the *Adityas* and Bṛihaspatí, the desired of all, with the adorable (*Angirasas*).

5. Men desiring him celebrate at sacrifices the youthful Agni, the giver of delight, the invoker of the gods: he, the ruler of the night, has been the diligent envoy of the opulent (institutors of sacrifices) for the worship of the gods.

Súkta XI. (XI.)

Deity and metre as before.

Varga XIV.

1. Great art thou, Agni, the manifester of the solemnity; without thee the immortals do not rejoice: come in the same chariot with all the gods: sit down here the chief, the ministrant priest.

2. Men offering oblations ever solicit thee the quick-going (to undertake) the office of their messenger, for to him, on whose sacred grass thou sittest with the gods, the days are prosperous.

3. In thee, Agni, thrice in the day, (the priests) make manifest the treasures (of the oblation) for the (benefit of the) mortal donor: worship the gods on this occasion, Agni, as (thou didst) for Manu: be our messenger, our protector against malignity.

4. Agni presides over the solemn rite, over every consecrated oblation: the Vasus approve of his acts: the gods have made him the bearer of the offering.

5. Agni, bring the gods to eat of the oblation: may they, of whom Indra is the chief, be delighted on this occasion: convey this sacrifice to the deities in heaven, and do you ever cherish us with blessings.

SÚKTA XII. (XII.)

Deity and metre as before.

Varga XV.

1. Let us approach with profound reverence the youngest (of the gods), who shines when kindled in his own abode; who is blazing wonderfully between heaven and earth, and, piously invoked, is coming from every quarter.[1]

2. May that AGNI who by his greatness is the overcomer of all evils, who is praised as JÁTAVEDAS in the (sacrificial) chamber, protect us, glorifying him, and affluent (in oblations), from all sin and reproach.

3. Thou art VARUṆA, thou art MITRA, AGNI: the VASISHṬHAS augment thee with praises: may liberally distributed riches be (extant) in thee, and do you ever cherish us with blessings.

SÚKTA XIII. (XIII.)

Deity and metre as before.

Varga XVI.

1. Offer praise and worship to AGNI, the enlightener of all, the accepter of pious rites, the destroyer of the *Asuras:* propitiating him, I now present the oblation on the sacred grass to VAIṢWÁNARA, the granter of desires.

2. Thou, AGNI, radiant with lustre, fillest the heaven and earth (with light) as soon as born: thou, VAIṢWÁNARA, from whom wealth proceeds, hast by thy might liberated the gods from malevolent (foes).

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[1] *Sáma-Veda*, II. 654—656.

3. When thou art born, AGNI, the lord, the circumambient, thou watchest over all creatures as a herdsman over his cattle:[1] be willing, VAIṢWÁNARA, to requite our praise, and do you cherish us ever with blessings.

SÚKTA XIV. (XIV.)

Deity as before; the metre of the first verse is *Bṛihati,* of the two others, *Trishṭubh.*

Varga XVII. 1. Let us, laden with oblations, offer worship with fuel and invocations of the gods to the divine JÁTAVEDAS, to the purely lustrous AGNI.

2. May we perform thy rites, AGNI, with fuel: may we offer thee, adorable AGNI, pious praises: may we (gratify thee), ministrant of the sacrifice, with clarified butter; divine AGNI, of auspicious lustre, may we (worship thee) with oblations.

3. Come to our sacrifice, AGNI, with the gods, propitiated by the sanctified oblation: may we be the offerers (of worship) to thee who art divine, and do you ever cherish us with blessings.

SÚKTA XV. (XV.)

The deity as before; the metre is *Gáyatri.*

Varga XVIII. 1. Offer the oblation to the present AGNI, the showerer (of benefits); pour it into the mouth of him who (bears) to us the nearest relationship.

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[1] *Vaiṣwánara brahmaṇe vinda gátum,* know, or find, to go according to the prayer or praise: the sense is not very obvious.

2. Who, juvenile, wise, the lord of the dwelling, abides with the five classes of men in every dwelling.

3. May he defend for us the wealth that has been acquired, and preserve us from iniquity.[1]

4. May AGNI, to whom as to a (swift) hawk in heaven, I address this new hymn, bestow upon us ample wealth.

5. Of whom, blazing in the front of the sacrifice, the enviable honours are to be seen, like the riches of a man having male offspring.

Varga XIX.

6. May that most adorable AGNI, the bearer of oblations, accept our offering, gratified by our praises.

7. Divine AGNI, the approachable:[2] the lord of men, the invoked of all, we set thee down (upon the altar), the resplendent, the righteously glorified.[3]

8. Blaze, AGNI, night and day, that by thee we may be possessed of sacred fires: mayst thou, friendly to us, be righteously praised.

9. Wise men approach thee with sacred rites for the acquirement of riches:[4] perpetual, infinite (praise is addressed to thee).

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[1] *Sáma-Veda*, II. 731.

[2] *Nakshya upagantarya; nakshati, vyápti karma*, from *naksh*, to pervade.

[3] *Suvíram* is here interpreted *kalyáṇastotrikam*, the object of auspicious or pious praise.

[4] The text has only *upákshará sahasriṇi*, imperishable, thousand-fold, near: the scholiast supplies the substantive *vák*, speech or praise, and the prefix *upa* implies the compound verb *upayáti*, approaches.

10. May the bright, radiant, immortal, pure, purifying, adorable AGNI, keep off the *Rákshasas*.

Varga XX.

11. Son of strength, who art the lord (of all), bestow riches upon us: and may BHAGA give us wealth.

12. Do thou, AGNI, give us food along with male issue, and may the divine SAVITRI, BHAGA and DITI, give us wealth.

13. Preserve us, AGNI, from sin: divine (AGNI), who art exempt from decay, consume (our) foes with (thy) hottest flames.[1]

14. Do thou, who art irresistible, be to us, for the protection of our posterity, like the vast spacious, iron-walled cities (of the *Rákshasas*).

15. Uninjurable AGNI, dispeller of darkness, preserve us night and day from sin, and from the malevolent.

SÚKTA XVI. (XVI.)

Deity as before; the metre of the odd verses is *Brihati*, of the even, *Satobrihati*.

Varga XXI.

1. I invoke for you with this hymn, AGNI, the son of strength, the kind, the most knowing, the unobstructed:[2] the fit object of sacred rites, the messenger of all the immortals.

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[1] *Sáma Veda*, I. 24.

[2] *Aratim gantáram*, the goer, or *Swáminam*, lord; *Mahídhara*, *Yajur-Veda*, xv. 32, explains it, either having sufficient understanding, *paryáptamatim*, or one never desisting from activity, *uparamarahitam sadodyamayutam*: the verse recurs, also, *Sáma-Veda*, I. 45. 2. 99.

2. May he harness his brilliant protecting (steeds to his car), when earnestly invoked: may he hasten (to bring the gods): may the sacrificial wealth of the worshippers (proceed to) that deity who is the giver of abundant food, the adorable, the doer of great deeds.[1]

3. The radiance of that showerer (of benefits), repeatedly invoked, rises up, as does the fiery sky-lambent smoke when men kindle AGNI.

4. We constitute thee our most renowned messenger: bring the gods to partake (of the oblation): bestow upon us, son of strength, all human blessings: whatsoever we solicit of thee.

5. All-desired AGNI, thou art the lord of the mansion: thou art the invoker of the gods: thou art the assistant priest:[2] do thou, who art wise, present

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[1] This and the preceding are curiously blended in point of arrangement in the *Yajur-Veda*, 15. 32—34: also *Sáma-Veda*, II. 100. *Mahídhara's* interpretation differs in some respects from *Sáyaṇa's*, especially as regards the last phrase, *vasúnám devam rádho janánám*: *Sáyaṇa* explains it, *tam devam vásakánám janánam vasishṭhánám radho havir-abhigachchhatu*, as in the text: he proposes, also, *agnir vasúnám dhanánám madhye devam atyantopraká̤samánam dhanam yajamánánam*, may *Agni*, who harnesses, &c., be regardful of the brilliant wealth of the worshippers amongst riches. *Mahídhara*, connecting it with what has preceded, renders the whole, *Agni* goes quickly where the worship of the *Vasus*, *Rudras*, and *Adityas* is celebrated, and the sacrificial wealth of the worshippers is offered.

[2] The *Potṛi*: he had just been called the *Hotṛi*.

(the oblation to the gods), and partake (of it thyself).[1]

6. Doer of good deeds, bestow treasure upon the institutor of the solemnity, for thou art the bestower of treasure: inspire all the priests at our sacrifice: (prosper him) who, offering worthy praise, is prosperous.[2]

Varga XXII.

7. AGNI, piously invoked, may those devout worshippers be dear to thee, who are liberal, opulent, and the bestowers upon man of herds of cattle.[3]

8. Strength-bestowing AGNI, protect from the oppressor and the revilers those in whose dwelling IḶA, butter-handed, sits down satisfied,[4] and grant to us felicity long renowned.

9. The most wise AGNI is the bearer (of oblations), as the mouth of the gods with his graceful tongue (of flame): bring riches, AGNI, to the affluent (in sacrifices): encourage the donor of the oblation.

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[1] *Sáma-Veda*, I. 61.

[2] *Suṣanso yaṣcha dakshate*, offering good praise, may indicate either a son or the *Hotṛi*, according to *Sáyaṇa*, who completes the phrase thus, *yo vardhate tam vardhaya*, increase him who increases.

[3] *Yantáro ye maghaváno janánám úrván dayanta gonám*, is rendered by *Mahídhara*, may those who, amongst men, are self-restrained, opulent, and donors of butter and offerings; translating *úrvan annavisesham purodásádin*, and understanding by *gonám* the products of the cow. *Yajur-Veda*, 33. 14: also *Sama-Veda*, I. 38.

[4] *Iḷá ghritahastá*: the name is explained, *anuarúpá havirlakshaṇá deví*, a goddess, the impersonation of food, that is, of sacrificial food, or the oblation personified.

10. Youngest (of the gods), protect with thy protections from iniquity, (and reward) with numerous cities those who, through the desire of extended fame, bestow riches, comprehending horses and treasure.

11. The divine AGNI, the giver of wealth, desires the ladle filled full. Pour out (the contents), and replenish (the vessel),[1] and then the deity bears (your oblations to the gods).

12. The gods have made the wise (AGNI) the ministrant priest, and bearer of the sacrifice. AGNI gives to the man who performs the prescribed rite and presents (the offering), wealth, with virtuous male posterity.[2]

SÚKTA XVII. (XVII.)

The deity as before; the metre is *Trishṭubh*, in half stanzas.

Varga XXIII.

1. Be kindled, AGNI, with suitable fuel: let the (priest) strew the plentiful sacred grass.

2. Let the willing doors (of the chamber of sacrifice) be thrown open; bring hither the willing gods.

3. AGNI JÁTAVEDAS, repair to the gods, worship them with the oblation, render them pleased by the sacrifice.

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[1] *Udvá sinchadhwam upa vá priṇadhwam*, and sprinkle and fill up, is the whole of the text: the scholiast would seem to apply the first to the vessel, and the second to *Agni*, *Dhruva grahena hotri, twe twayi chamasam purayata, cha Agnaye Somam yachchhata, ityarthah:* the meaning is, both fill the vessel with the *dhruvagraha* and present the Soma to *Agni*. *Sáma-Veda*, I. 55. 2. 863.

[2] *Sáma-Veda*, 2. 864.

4. May JÁTAVEDAS render the immortal gods pleased by the sacrifice: let him sacrifice (to them), and gratify them (with praise).

5. Bestow upon us, sage AGNI, all desirable (riches): may the blessings (vouchsafed) to us this day be sacrificed.

6. The gods have made thee, AGNI, who art the son of strength, the bearer of the oblation.

7. May we be the presenters (of offerings) to thee who art divine: and thou, the mighty one, being solicited, bestow upon us treasures.

ANUVÁKA II.

SÚKTA I. (XVIII.)

The deity is INDRA; the metre, *Trishṭubh.*

Varga XXIV. 1. Our forefathers, INDRA, glorifying thee, have obtained all desirable (riches); in thy gift[1] are cows easy to be milked, and horses, and thou art the liberal donor of wealth to the devout.

2. Thou dwellest with thy glories like a Raja with his wives; MAGHAVAN, who art wise and experienced, (reward our) praises with the precious metals,[2] with cows, with horses: conduct us who are dependent on thee for riches.

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[1] Literally, in thee, *tve, twayi.*

[2] *Pisa*, silver or gold, and the like: *rupeṇa hiraṇyádiná vá*, or *rúpa* may mean beauty.

3. These gratifying and pious hymns, emulous (in earnestness), are addressed on this occasion to thee: may the path of thy riches lead downwards: may we, INDRA, (diligent) in thy praise, enjoy felicity.

4. Desirous of milking thee like a milch cow at pasture, VASISHṬHA has let loose his prayers to thee: every one of my people proclaims thee the lord of cattle: may INDRA be present at our praises.

5. The adorable INDRA made the well-known deep waters (of the *Parushṇí*) fordable for SUDÁS, and converted the vehement awakening imprecation of the sacrificer into the calumniation of the rivers.[1]

Varga XXV.

6. TURVAṢA, who was preceding (at solemn rites), diligent in sacrifice, (went to SUDÁS) for wealth; but like fishes[2] restricted (to the element of water), the

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[1] *Sardhantam simyum uchathasya ṣápam sindhúnám akriṇod aṣastih,* is explained, *utsáhamánam bodhhamánám stotuh sápam abhiṣastih sindhúnám akarot,* he made the exerting awakening curse of the praiser the imprecations of the rivers: some legend is perhaps alluded to, but it is not detailed: the only other explanation furnished by *Sáyaṇa* is *viṣwarúpodbhavam átmano abhiṣápam,* the imprecation on him (*Indra*) had its birth in *Viswarúpa*: see vol. III. p. 505, note.

[2] The legend, such as it is, is very obscurely told: as *Indra* saved one of the two, *Sudás, Sáyaṇa* infers he slew the other, *Turvaṣam avadhít,* but why does not appear: nor does it follow from another proposed rendering, understanding by *Matsyáso niṣitah,* not fishes limited to water, but the people of the country *Matsya* attacked by *Turvaṣa, tena matsyajanapadá bádhitáh:* again, the expression, *Ṣrushṭim chakruh,* as applied to the *Bhṛigus,* is rendered either *Áṣupráptim chakruh* or *sukham Turvasasya chakruh,* making the *Bhṛigus* and *Druhyus* the allies of *Turvaṣa.*

Bhṛigus and *Druhyus* quickly assailed them: of these two everywhere going, the friend (of SUDÁS, INDRA) rescued his friend.

7. Those who dress the oblation, those who pronounce auspicious words, those who abstain from penance, those who bear horns (in their hands), those who bestow happiness (on the world by sacrifice),[1] glorify that INDRA, who recovered the cattle of the *Árya* from the plunderers, who slew the enemies in battle.

8. The evil-disposed and stupid (enemies of SUDÁS), crossing the humble *Parushṇí* river, have broken down its banks; but he by his greatness pervades the earth, and KAVI, the son of CHAYAMÁNA, like a falling victim, sleeps (in death).[2]

9. The waters followed their regular course to the *Parushṇí*, nor (wandered) beyond it: the quick courser (of the king) came to the accessible places,

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[1] The terms so rendered are severally, according to the scholiast, denominations of persons assisting at religious rites, viz. *Pakthásah,* the *havishám páchakáh,* cooks of the butter offered in oblation; 2. *Bhalánasah, bhadra váchinah,* speakers of that which is lucky; 3. *Alinásah, tapobhir apravṛiddháh,* not eminent by austerities; 4. *Visháninah,* having black horns in their hands for the purpose of scratching *kandúyanártham,* the same as *díkshitáh,* having undergone the preliminary purification called *Díkshá*; and 5. *Ṣivásah, yágádiná sarvasya lokasya ṣivakaráh,* the makers happy of all people by sacrifice and the like.

[2] Killed by *Sudás*: the application of these incidents to whom is entirely the work of the scholiast.

and INDRA made the idly-talking enemies, with their numerous progeny, subject among men (to SUDÁS).[1]

10. They who ride on parti-coloured cattle, (the *Maruts*), despatched by PṚISNI, and recalling the engagement made by them with their friend (INDRA), came like cattle from the pasturage, when left without a herdsman: the exulting *Niyut* steeds brought them quickly (against the foe).

11. The hero INDRA created the *Maruts* (for the assistance of the *Raja*), who, ambitious of fame, slew one-and-twenty of the men on the two banks (of the *Parushṇí*), as a well-looking priest lops the sacred grass in the chamber of sacrifice.

Varga XXVI

12. Thou, the bearer of the thunderbolt, didst drown ṢRUTA, KAWASHA, VṚIDDHA, and afterwards DRUHYU, in the waters: for they, INDRA, who are devoted to thee, and glorify thee, preferring thy friendship, enjoy it.

13. INDRA, in his might, quickly demolished all their strongholds, and their seven (kinds of) cities:[2] he has given the dwelling of the son of ANU to

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[1] *Indra* is said to have repaired the banks of the river so that the waters—*íyur artham na nyartham*—went to their object, that is, their former bed, not below or beyond it: the enemies *Amitrán* are called *vadhrivácháh*, which *Sáyaṇa* explains *jalpakán*.

[2] *Purah sapta* would be rather seven cities; but *Sáyaṇa* renders it *nagaríh sapta prakáráh*: perhaps the last should be *prákárah*, seven-walled.

Tṛitsu: may we, (by propitiating Indra), conquer in battle the ill-speaking man.[1]

14. The warriors of the Anus and Druhyus, intending (to carry off the) cattle, (hostile) to the pious (Sudás), perished to the number of sixty-six thousand six hundred and sixty:[2] such are all the glorious acts of Indra.

15. These hostile *Tṛitsus*, ignorantly contending with Indra, fled, routed as rapidly as rivers on a downward course, and being discomfited, abandoned all their possessions to Sudás.

Varga XXVII.

16. Indra has scattered over the earth the hostile rival of the hero (Sudás), the senior of Indra, the appropriator of the oblation: Indra has baffled the wrath of the wrathful enemy, and the (foe) advancing on the way (against Sudás) has taken the path of flight.

17. Indra has effected a valuable (donation) by a pauper: he has slain an old lion by a goat: he has cut the angles of the sacrificial post with a needle:[3] he has given all the spoils (of the enemy) to Sudás.

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[1] *Jeshma púrum manushyam mṛidhravácham*, which we have had before in the same sense of speaking imperfectly or barbarously: *Sáyaṇa* here renders it *bádhavácham*, which is rather equivocal, but may mean threatening, whose speech is obstructive or adverse.

[2] The enumeration is very obscurely expressed, *shashṭih satá shaṭ sahasrá shashṭir adhi shaṭ*, literally, sixty hundreds, six thousands, sixty, with six more: *Sáyaṇa* understands by *ṣatáni*, thousands, *sahasráṇítyartham.*

[3] *Sáyaṇa* says, these three impossible acts are specified as

18. Thy numerous enemies, INDRA, have been reduced to subjection: effect at some time or other the subjugation of the turbulent BHEDA,[1] who holds men praising thee as guilty of wickedness: hurl, INDRA, thy sharp thunderbolt against him.

19. The dwellers on the *Yamuná* and the *Tṛitsus* glorified INDRA when he killed BHEDA in battle: the *Ajas*, the *Sighrus*, the *Yakshas*, offered to him as a sacrifice the heads of the horses (killed in the combat).[2]

20. Thy favours, INDRA, and thy bounties, whether old or new, cannot be counted like the (recurring) dawns: thou hast slain DEVAKA, the son of MANYAMÁNA, and of thine own will hast cast down SAMBARA from the vast (mountain).

Varga XXVIII.

21. PARÁṢARA, the destroyer of hundreds[3] (of *Rákshasas*), and VASISHṬHA, they who, devoted to thee, have glorified thee in every dwelling, neglect not the friendship of thee (their) benefactor: therefore prosperous days dawn upon the pious.

22. Praising the liberality of SUDÁS, the grandson

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illustrations of the wonderful power of *Indra*, to whom they are possible.

[1] *Bheda*, who breaks or separates, may mean, *Sáyaṇa* says, an unbeliever, *nástika*; or it may be the name of an enemy of *Sudás*.

[2] *Balim ṣírsháṇi jabhrur-aṣwyáni* may mean also, according to the scholiast, they presented the best horses taken; but *bali* more usually imports a sacrifice.

[3] *Ṣatayátu*; that is, *Sakti*, the son of *Vasishtha*, the father of *Paráṣara*. *Vishṇu Purana*, p. 4, and note.

of DEVAVAT, the son of PAIJAVANA, the donor of two hundred cows, and of two chariots with two wives, I, worthy (of the gift), circumambulate thee, AGNI, like the ministrant priest in the chamber (of sacrifice).

23. Four (horses), having golden trappings, going steadily on a difficult road, celebrated on the earth, the excellent and acceptable gifts (made) to me by SUDÁS,[1] the son of PIJAVANA, bear me as a son (to obtain) food and progeny.

24. The seven worlds praise (SUDÁS) as if he were INDRA: him whose fame (spreads) through the spacious heaven and earth: who, munificent, has distributed (wealth) on every eminent person, and (for whom) the flowing (rivers) have destroyed YUDHYÁMADHÍ in war.

25. *Maruts*, leaders (of rites), attend upon this (prince) as you did upon DIVODÁSA, the father of SUDÁS: favour the prayers of the devout son of PIJAVANA, and may his strength be unimpaired, undecaying.

SÚKTA II. (XIX.)

Deity and metre as before.

Varga XXIX. 1. INDRA, who is formidable as a sharp-horned bull, singly expels all men (from their stations): thou who art the (despoiler) of the ample wealth of him

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[1] *Smaddishṭayah*, an epithet of *Aśwah*, understood, is explained, *praśastátisarjanaśraddhádidánángayuktá*, being or having part of a donation made in the belief of presenting what is excellent.

who makes no offerings art the giver of riches to the presenter of frequent oblations.

2. Aiding him with thy person, INDRA, thou hast defended KUTSA in combat when thou hadst subjugated DÁSA, ṢUSHṆA and KUYAVA, giving (their spoil) to that son of ARJUNÍ.

3. Undaunted (INDRA), thou hast protected with all thy protections SUDÁS, the offerer of oblations: thou hast protected in battles with enemies for the possession of the earth TRASADASYU, the son of PURUKUTSA, and PÚRU.

4. Thou, the lord of horses, who art honoured by men, hast destroyed, along with the *Maruts*, numerous enemies at the sacrifice to the gods: thou hast put to sleep with the thunderbolt the DASYUS, CHUMURI, and DHUNI, on behalf of DABHÍTI.

5. Such, wielder of the thunderbolt, are thy mighty powers, that when thou hadst quickly destroyed ninety and nine cities, thou hast occupied the hundredth as a place of abode: thou hast slain VṚITRA: thou hast also slain NAMUCHI.

Varga XXX.

6. Thy favours, INDRA, to SUDÁS, the donor (of offerings), the presenter of oblations, are infinite: showerer (of benefits), I yoke for thee (thy vigorous) steeds: may our prayers reach thee who art mighty, to whom many rites are addressed.

7. Powerful INDRA, lord of horses, let us not be exposed at this ceremony, addressed to thee, to the murderous despoiler: protect us with impregnable de-

fences: may we be held dear among thy worshippers.

8. May we, MAGHAVAN, leaders in thy adoration, regarded as dear friends, be happy in our homes: about to bestow felicity upon ATITHIGWAN, humiliate TURVASA; (humiliate) the son of YADU.

9. The leaders (of rites), reciters of prayers, offer, MAGHAVAN, prayers devoutly for thy adoration: they by their praises have appropriated the wealth of the niggards: select us (as the objects) of thy friendship.[1]

10. Chief leader (of rites), these praises of men addressed to thee revert to us, who are the offerers of (sacrificial) riches: do thou be propitious to such men, (INDRA), in conflicts with enemies: be their friend, their hero, and protector.

11. Hero, INDRA, glorified on the present occasion, and propitiated by praise, be amplified in thy person for our protection: bestow upon us food and habitations: and do you ever cherish us with blessings.

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[1] *Ye te havebhir, vi panin adáṣan*: the connexion of *havebhir, stotraih* with what follows is not very obvious: the rest is explained, *apradánasílán vanijo api dhanáni viseshenádápayan*, they have made to give, or have mulcted, especially in their riches, those traders who are not donors of offerings.

ADHYÁYA III.

MAṆḌALA VII. CONTINUED.

ANUVÁKA II. CONTINUED.

SÚKTA III. (XX.)

The deity is INDRA; the metre, *Trishṭubh*.

1. The fierce and powerful (INDRA) has been born for heroic (deeds): friendly to man, he is the accomplisher of whatever act he undertakes to perform; ever youthful, he invests the (sacrificial) hall with defences (against interruption): be our preserver, INDRA, from heinous sin. Varga I.

2. INDRA, dilating in bulk, is the slayer of VṚITRA: the hero defends his worshipper promptly with his protection, whether he be the giver of dominion to SUDÁS, or the donor repeatedly of wealth to the offerer (of oblations).

3. A warrior who turns not back in battle, a combatant, one engaged in tumults, a hero, victorious over (his) foes from birth, invincible, of great vigour, this INDRA scatters (hostile) hosts and slays all (his) adversaries.

4. Opulent INDRA, thou hast filled both heaven and earth with thy magnitude, thy energies: INDRA, the lord of horses, brandishing the thunderbolt, is gratified at sacrifices by the (sacrificial) food.

5. (His) progenitor begot INDRA, the showerer (of benefits) for (the purposes of) war: his mother brought him forth the benefactor of man: the leader of armies who is chief over men, he is the lord, the con-

queror, the recoverer of the kine, the subduer of foes.

Varga II. 6. He who devotes his mind to the terrible INDRA never falls (from his condition), nor will he perish: the protector of sacred rites, the progeny of sacrifice, bestows riches on him who offers to INDRA praises and prayers with sacrifices.

7. That (wealth), INDRA, which the prior has given to the posterior: which the elder may accept from the younger:[1] with which (the son) yet living dwells far away (separated from his father), confer, wonderful INDRA, such precious riches upon us.

8. May the man who is dear to thee, INDRA, present (oblations): may he be thy friend, wielder of the thunderbolt, he (assiduous) in donations: may we be abounding in food through this favour of thee who art devoid of cruelty, (may we be in the enjoyment of) a dwelling giving shelter to men.

9. For thee, MAGHAVAN, this showering *Soma* (libation) cries aloud: to thee the worshipper has recited praises: the desire of riches has fallen upon thine adorer, do thou therefore, ṢAKRA, bestow quickly upon us wealth.

10. Enable us, INDRA, (to partake of) food granted by thee, as well as those who, opulent (in sacrificial

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[1] *Yad Indra púrvo aparáya sikshan,* what the father has given to the son, or the elder to the younger brother: and so in the next case, that which the father receives from the son, or the elder brother from the younger.

presentations), spontaneously offer (thee oblations): may there be power in thine adorer (to repeat) many laudations:[1] and do you ever cherish us with blessings.

Súkta IV. (XXI.)

The deity and metre as before.

Varga III.

1. The bright sacrificial food mixed with curds and milk has been poured out: Indra delights in it from his birth: lord of bay horses, we wake thee up with sacrifices, acknowledge our praises in the exhilaration of the *Soma* beverage.

2. They repair to the sacrifice, they strew the sacred grass: the (grinding) stones at the ceremony are of difficultly suppressed noise: famous priests, whose voices are heard far off, bring the stones from the interior of the dwelling.

3. Thou, hero, hast enabled the many waters arrested by Ahi to flow: by thee the rivers rushed forth like charioteers: all created worlds trembled through fear of thee.

4. The formidable (Indra), knowing all actions beneficial to man, intimidated those (*Asuras*) by his weapons: Indra, exulting, shook their cities: armed with his thunderbolt he slew them in his might.

5. Let not the *Rákshasas*, Indra, do us harm:[2] let

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[1] *Vasví shu te jaritre astu ṣaktih* is explained *atyanta praṣastásu stutishu tava stotre sámarthyam astu*, as in the text.

[2] *Na vandaná vedyábhih* are rendered by *Sáyaṇa vandanáni*, *rakshánsi*, and *prajábhyah*.

not the evil spirits do harm to our progeny, most powerful (INDRA): let the sovereign lord, (INDRA), exert himself (in the restraint) of disorderly beings, so that the unchaste[1] may not disturb our rite.

Varga IV.

6. Thou, INDRA, by thy function, presidest over the beings (of earth): all the regions (of the world) do not surpass thy magnitude: by thine own strength thou hast slain VṚITRA: no enemy has effected thy destruction in battle.

7. The older deities have confessed thy vigour superior to their destructive strength.[2] INDRA having subdued his foes, gives the rich spoils (to his worshippers): they invoke INDRA to obtain food.

8. The worshipper has invoked thee the sovereign INDRA, for protection: protector of many, thou hast been to us the guardian of great good fortune: be our defender against every overpowering (assailant) like to thee.

9. May we, daily increasing in reverence, be (re-

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[1] *Śiśnadeváh, abrahmacharyá ityarthah,* following *Yáska,* IV. 19, but it *may have* the sense of those who hold the *Linga* for a deity.

[2] *Devás chit púrve,* the *Asuras,* who, in the received mythology, are considered as older than the gods. The construction is somewhat obscure, *asuryáya kshatráya anumamire sahánsi; anu, Sáyaṇa* says, implies inferiority or privation, according to the *Sútra* of *Panini: Híne,* I. 4. 86, they have confessed inferiority to thy strength: *tava balebhyo híná mamire*; *asuráya,* he renders, *baláya,* to strength, and *kshatráya* he derives from *kshadi,* to injure, *hinsáyám.*

garded), INDRA, (as) thy friends: through the protection of thee, surpasser in greatness, may (thy worshippers) repulse the attack of the foe in battle, the strength of the malevolent.

10. Enable us, INDRA, (to partake of) food granted by thee, as well as those who, opulent (in sacrificial presentations), spontaneously offer the (oblations): may there be ability in thine adorer (to repeat) many laudations: and do you ever cherish us with blessings.

SÚKTA V. (XXII.)

The deity as before; the metre of the first eight stanzas is *Viráj*, of the last, *Trishṭubh*.

1. Drink, INDRA, the *Soma*: may it exhilarate thee, that which the stone tightly held like a horse (by the reins), by the arms of the grinder, has expressed, lord of bay horses, for thee.[1] Varga V.

2. May the exhilarating beverage which is fit for and suitable to thee, by which, lord of bay horses, thou slayest VṚITRAS, exhilarate thee, INDRA, abounding in riches.[2]

3. Understand thoroughly, MAGHAVAN, this my speech, this praise of thee, which VASISHṬHA recites; be pleased by these prayers at the sacrifice.

4. Hear the invocation of the (grinding) stone, (of me)[3] repeatedly drinking (the *Soma*), comprehend

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[1] *Sáma-Veda*, I. 398, II. 277.

[2] *Sáma-Veda*, II. 278, 279.

[3] *Srudhí havam vipipánasya adreh*, the scholiast inserts,

the hymn of the adoring sage, and, friendly (with us), take to thy near consideration these adorations.[1]

5. Knowing of thy strength, I refrain not from the praise nor from the glorification of thee, the destroyer (of foes), but ever proclaim thy especial care.

Varga VI.

6. Many are the sacrifices offered, MAGHAVAN, to thee amongst mankind; constantly does the worshipper indeed invoke thee; therefore be not far nor be a long time from us.[2]

7. To thee, hero, I indeed offer these sacrifices, to thee I address these elevating praises: thou art to be in all ways invoked by the leaders (of rites).

8. INDRA, of goodly aspect, none attain the greatness of thee who art to be honoured, nor, fierce INDRA, thy heroism nor thy wealth.

9. May thy auspicious regards, INDRA, be directed towards us, as they have been to those pious sages, ancient or recent, who have originated (thy) praises, and do you ever cherish us with blessings.

SÚKTA VI. (XXIII.)

The deity as before; the metre is *Trishṭubh.*

Varga VII.

1. (The sages) have offered prayers to (INDRA) for

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mama as *vipipána,* the frequentative of *pá,* to drink, explained *vipitavat* or *vipivat,* would be not a very appropriate epithet of *adri.*

[1] *Krishwa duvánsi antamá sachema,* is explained *imáni paricharaṇáni antikatamáni buddhisthání saháyabhúta san kuru,* the explanation is not very intelligible.

[2] This and the two preceding occur *Sáma-Veda,* II. 1148—1150.

food, worship INDRA, VASISHṬHA, at the sacrifice: may that INDRA who has spread out all (the regions) by his might, be the hearer of my words when approaching him.

2. When, INDRA, the plants grow up, the sound (of praise)[1] acceptable to the gods, (uttered) by the worshipper, has been raised: by no one among men, is his own life understood; convey us beyond all those sins (by which life is shortened).

3. I harness (by praises) the kine-bestowing chariot (of INDRA) with his horses: (my) prayers have reached him who is pleased (by devotion): he has surpassed in magnitude heaven and earth, slaying the unresisting enemies.[2]

4. May the waters increase like young: may thy worshippers, INDRA, possess water (in abundance): come like the wind with the *Niyut* steeds, for thou, (propitiated) by holy rites, verily bestowest upon us food.[3]

5. May these inebriating draughts exhilarate thee, INDRA: bestow upon the praiser (a son vigorous and

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[1] *Yachchhurudho irajyanta* is explained *oshadhyo varddhante:* in a former passage *ṣurudh* was interpreted, a cow.

[2] *Vṛitrányapratí jaghanván:* the meaning of *aprati* is not very obvious: *Sáyaṇa* explains it, *dwandwáni,* twofold, doubled.

[3] *Yajur-Veda,* 33. 18: *Mahídhara* gives a totally different meaning to the first phrase, *ápaschit pipyuh staryo na gávah,* the waters augment the *Soma* juice as those *Vaidik* texts by which the *Soma* is effused.

wealthy): for thou alone amongst the gods art compassionate to mortals: be exhilarated here at this sacrifice.

6. In this manner the *Vásishṭhas* glorify with hymns INDRA, the showerer, the bearer of the thunderbolt: may he so glorified grant us wealth, comprising male posterity and cattle: and do you ever cherish us with blessings.[1]

SÚKTA VII. (XXIV.)

Deity and metre as before.

Varga VIII.

1. A place has been prepared for thee in the sacrificial chamber: proceed to it, invoked of many, along with the leaders (of rites, the *Maruts*), inasmuch as thou art our protector, (promote our) prosperity: grant us riches: be exhilarated by the *Soma*.

2. Thy purpose, INDRA, is apprehended, thou who art mighty in the two (worlds):[2] the *Soma* is effused: the sweet juices are poured (into the vessels): this perfect praise uttered with loosened tongue propitiates INDRA with repeated invocations.

3. Come, ṚIJÍSHIN, from the sky, or from the fir-

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[1] *Yajur-Veda*, 20. 54: the concluding phrase, which has so often occurred, *Mahídhara* considers addressed to the priests, *yúyam Ṛitwijah.*

[2] *Dwibhará*, according to the scholiast, should be *dwibarhasah*, agreeing with *te-dwayoh sthánayoh pari vṛidhasya tava mano grihitam*, the mind of thee who art enlarged in both places is apprehended: what places is not explained; perhaps heaven and earth may be intended.

mament, to this sacred grass, to drink the *Soma:* let thy horses bear thee who art vigorous to my presence to (receive my) praise and for (thine) exhilaration.

4. Lord of bay steeds, propitiated by our praise, come to us with all thy protections, sharing in satisfaction, handsome-chinned, with the ancient (*Maruts*), overthrowing repeatedly (thy) foes, and granting us a strong and vigorous (son).

5. This invigorating praise, like a horse attached to a car, has been addressed to thee who art mighty and fierce, the up-bearer (of the world): this thine adorer desires of thee, INDRA, riches: do thou grant us sustenance notorious as the sky in heaven.[1]

6. In this manner, INDRA, satisfy us (with the gift) of desirable (wealth): may we repeatedly experience thy great favour: bestow upon us who are opulent (in offerings) food with male descendants: do you ever cherish us with blessings.

SÚKTA VIII. (XXV.)

Deity and metre as before.

Varga IX.

1. Fierce INDRA, when animated by like fierce armies, encounter them: let the bright (weapon) wielded by the arms of thee who art mighty and the friend of man descend for our protection; let not thy all-pervading mind wander (away from us).

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[1] *Diviva dyám adhi na śromatam dháh*: the scholiast gives no explanation of the comparison: *sromatam* he interprets *śravaníyám*, applicable either to food or fame.

2. Destroy, INDRA, our adversaries in battle, those men who overpower us: remove far from us the calumny of the reviler: bring to us abundance of treasures.

3. May hundreds of thy protections, handsome-chinned, be (secured) to the liberal donor (of oblations): may thousands of blessings be bestowed (upon me) as well as wealth: cast the fatal weapon on the mischievous mortal: grant us food and wealth.[1]

4. I am (in dependence), INDRA, upon the acts of such as thou art, upon the liberality of a protector, hero, such as thou: vigorous and fierce INDRA, give us a dwelling for all our days: lord of bay steeds, do us no harm.

5. These (*Vasishṭhas*) are offering grateful (adoration) to the lord of bay steeds, soliciting the strength assigned by the gods to INDRA: make our enemies, INDRA, easy to be overcome, and may we, safe from peril, enjoy abundance.

6. In this manner, INDRA, satisfy us with the gift of desirable (wealth): may we repeatedly experience thy great favour: bestow upon us who are opulent in offerings food with male descendants: do you ever cherish us with blessings.

SÚKTA IX. (XXVI.)

Deity and metre as before.

Varga X.

1. The *Soma* uneffused delights not INDRA: the

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[1] *Dyumnam* may mean either food or fame. *Nir.* v. 5.

effused juices please not MAGHAVAN, unaccompanied by prayer: therefore I offer to him the praise that he may be pleased with; that, like a prince, he may listen to a novel (strain).

2. The *Soma* effused with reiterated prayer delights INDRA: the effused juices, (offered) with repeated praise, (exhilarate) MAGHAVAN: therefore (the priests), combining together and making like exertion, invoke INDRA for protection, as sons (apply) to a father.

3. Such exploits as his worshippers, when the *Soma* is effused, proclaim that he has achieved, let him now perform: may INDRA, equal (to the task) and unaided, possess all the cities (of the *Asuras*) as a husband his wives.

4. Such have they proclaimed him: INDRA is still celebrated as the distributor of riches, the transporter (beyond calamity), of whom many and emulous are the protections: may acceptable benefits attend us.

5. Thus does VASISHṬHA glorify INDRA, the showerer (of benefits) upon the worshippers for the preservation of mankind: bestow upon us, (INDRA), thousands of viands: do you ever cherish us with blessings.

SÚKTA X. (XXVII.)

Deity and metre as before.

1. Men invoke INDRA in battle when those actions which lead to victory are performed: do thou who art a hero, the benefactor of man, the desirer of prowess, Varga XI.

place us in possession of pastures abounding with cattle.[1]

2. INDRA, who art the invoked of many, give to those men who are thy friends that strength which, MAGHAVAN, is thine: thou, MAGHAVAN, (hast forced open) the firm (shut, gates of cities):[2] discover, discriminator (of truth), the treasure now concealed.

3. INDRA is lord of the earth and of men: (his is) the various wealth that exists upon the earth: thence he gives riches to the donor (of oblations): may he, glorified by us, bestow upon us wealth.

4. May the affluent and liberal INDRA, upon being invoked together (with the *Maruts*), quickly bestow food for our preservation, he whose unlimited, experienced liberality yields desirable (wealth) to those men (who are his) friends.

5. INDRA, grant quickly wealth for our enrichment: may we attract thy favour by our adoration: granting us (riches), comprising cattle, and horses, and chariots: do you ever cherish us with blessings.

SÚKTA XI. (XXVIII.)

Deity and metre as before.

Varga XII.

1. INDRA, who art wise, come to our adoration: let thy horses harnessed be before us: gratified of all (men), all mortals severally invoke thee: hear therefore our (invocation).

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[1] *Sáma-Veda*, I. 318.

[2] The text has only *twam hi driḍhá maghavan*, thou, *Maghavan*, verily the firm (plur. acc. fem.).

2. Endowed with strength, since thou grantest the prayers of the *Ṛishis*, let thy greatness, INDRA, extend to thine invoker: and as, fierce deity, thou holdest the thunderbolt in thy hand, then formidable by thy exploits thou hast become invincible.

3. Since, INDRA, by thy guidance, thou hast conducted men, thy zealous worshippers, over heaven and earth,[1] thou art born to (bestow) great wealth and strength, whence the presenter of offerings overcomes him who offers them not.

4. Grant us, INDRA, with these days, (wealth), for unfriendly men approach: may the untruth which the wise and sinless VARUṆA observes in us, (through thy favour, INDRA),[2] doubly disappear.

5. Let us glorify that opulent INDRA, that he may give us great and valuable riches, he who is the chief protector of the pious rites of the worshipper: do you ever cherish us with blessings.

SÚKTA XII. (XXIX.)

Deity and metre as before.

1. This *Soma* is poured out, INDRA, for thee: come, Varga XIII.

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[1] *Nṛín na rodasi san ninetha:* the verb is explained *sangamayasi*, thou bringest together; *divi prithivyám cha stotṛin pratishṭhápayasi*, thou establishest the worshippers in heaven and in earth: no notice is taken of the particle *na*; but it cannot well be the negative.

[2] *Dwitá avasát*: the verb is explained by *vimochana*, loosing, setting free; but there is no explanation of *dwitá* or *dwidhá*, twofold: perhaps it may mean now and hereafter, or body and mind, or word and deed.

lord of bay steeds, to that dwelling (where it is prepared: drink of the plentifully-effused and grateful libation): give us, MAGHAVAN, when solicited for them, riches.

2. Magnified hero, INDRA, approving of the sacred rite, come to us speedily with thy steeds: be exhilarated at this sacrifice: hear these our prayers.

3. What satisfaction is there to thee from our hymns? when, MAGHAVAN, may we indeed present to thee (oblations)? I expatiate in all praises addressed to thee: hear, INDRA, these my invocations.

4. Friendly to man were those of the ancient *Ṛishis* whose praises thou hast listened to; therefore I repeatedly invoke thee, MAGHAVAN: thou, INDRA, art well affected towards us as a parent.

5. Let us glorify that opulent INDRA, that he may give us vast and valuable riches, he who is the chief protector of the religious rites of the worshippers: do you ever cherish us with blessings.

SÚKTA XIII. (XXX.)

Deity and metre as before.

Varga XIV. 1. Divine and powerful (INDRA), come to us with thy strength: be the augmenter of our riches: be to us, king of men, wielder of the thunderbolt, for (a source of) vigour, of great prowess, hero, of manhood.

2. Warriors invoke thee, worthy to be invoked, in the variously clamorous (strife),[1] for (the safety of

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[1] *Virâchi* is explained *vividha vácho yasmin prádhurbha-*

their) persons, and for the (long) enjoyment of the sun:[1] thou art a fit leader over all men: humble our enemies by the fatal (bolt).

3. When, INDRA, fortunate days arise, when thou advancest thine emblem in battles, the strong AGNI, the invoker of the gods, summoning the gods hither for our benefit, sits down on the sacred grass.

4. We, divine INDRA, who are thine, are they, hero, who are praising thee and offering rich libations: grant to (thy) pious (worshippers) an excellent abode: and may they, prosperous, attain old age.

5. Let us glorify the opulent INDRA, that he may give us vast and valuable riches: he who is the chief protector of the religious rites of the worshippers: do you ever cherish us with blessings.

SÚKTA XIV. (XXXI.)

The deity as before; the metre is *Gáyatri*, except in the tenth, eleventh, and twelfth stanzas, in which it is *Viráj*.

1. Sing, friends, an exhilarating hymn to INDRA, the lord of bay steeds, the drinker of the *Soma*.[2] Varga XV.

2. Repeat to the liberal INDRA such brilliant praise as other (men repeat): let us offer it to him who is affluent in truth.

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vanti tasmin yuddhe, in that war or combat in which many words are manifested: the nominative *Surá*, heroes, gives plausibility to the interpretation.

[1] *Súryasya sátun, chirakálu, práptyartham*, for the sake of having long life: *Áyur atra súrya vivakshitah*, *Súrya* here expresses life.

[2] *Sáma-Veda*, I. 156. II. 68.

3. Do thou, INDRA, be willing to give us food: be willing, SATAKRATU, to give us cattle: be willing, donor of dwellings, to give us gold.[1]

4. Devoted to thee, showerer (of benefits), we glorify thee: be cognisant, giver of dwellings, of this our praise.[2]

5. INDRA, who art lord, subject us not to the reviler, to the abuser, to the withholder of offerings: may my worship verily (find favour) with thee.[3]

6. Slayer of enemies, thou, INDRA, art our armour, vast and our preceder in battle: with thee for my ally I defy (the foe).

Varga XVI.

7. Thou verily art great; and heaven and earth abounding with food, respect, INDRA, thy strength.

8. May the praises of thine adorers, accompanying thee (wherever thou goest), such as thou art, and spreading around with radiance, reach thee.

9. The ascending libations proceed, INDRA, to thee, abiding in heaven, of goodly aspect: men bow in reverence before thee.

10. Bring (libations) to the great (INDRA), the giver of great (wealth): offer praise to the wise INDRA: fulfiller (of the desires) of men, come to the people offering many (oblations).[4]

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[1] *Sáma-Veda*, II. 67.

[2] *Sáma-Veda*, I. 132.

[3] *Twe api kratur mama*, in thee even my act, means, says *Sáyaṇa*, *asmadíyam stotram bhavachchitte pravisatu*, may my praise enter into thy heart.

[4] *Sáma-Veda*, I. 328; II. 1143.

11. The sages engender sacred praise and (sacrificial) food for the wide-pervading, mighty INDRA: the prudent impede not his functions.[1]

12. Praises truly enable the universal monarch, INDRA, whose wrath is irresistible, to overcome (his foes): urge thy kinsmen, (worshipper, to glorify) the lord of bay steeds.[2]

SÚKTA XV. (XXXII.)

The deity is as before, INDRA; the *Ṛishi* is ṢAKTI, the son of VASISHṬHA, until his death, when VASISHṬHA takes up the hymn and finishes it; the metre of the odd verses is *Bṛihatí*, that of the even, *Satobṛihatí*, except in the third, in which it is *Viráj* of two *pádas*: several of the stanzas of this hymn, recited at the mid-day sacrifice on the twenty-fourth day of the *Agnishṭoma* ceremony, are called *Pragáthas*.

1. Let not, INDRA, (other) worshippers detain thee far from us: come from whatever distance to our assembly: present at this ceremony, hear our (prayers).[3] Varga XVII.

2. When the libation is effused for thee, these offerers of sacrifice swarm like flies round honey: the pious praisers, desiring riches, fix their hope upon INDRA, like a foot upon a chariot.[4]

3. Desirous of riches, I call upon the benevolent wielder of the thunderbolt, as a son upon a father.

4. These *Soma* juices, mixed with curds, are

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[1] *Sáma-Veda*, II. 1144.
[2] *Ibid.* II. 1145.
[3] *Ibid.* I. 384; II. 1025.
[4] *Ibid.* II. 1026.

poured out to INDRA: come, wielder of the thunderbolt, with thy horses to our dwelling, to drink there for (thine) exhilaration.[1]

5. May INDRA, whose ear is ready to hear, listen to the suppliant for riches, and never disappoint our prayers: he who is the giver of hundreds and thousands: may no one ever hinder him when willing to give.

Varga XVIII. 6. Slayer of VṚITRA, the hero who offers sacrifices to thee, who eagerly approaches thee (with praises), he, (protected) by INDRA, is unresisted (by any one), and is honoured by men.

7. Be a defence, MAGHAVAN, to the wealthy (offerers of oblations), for thou art the discomfiter of (our) adversaries: may we divide the spoil of the enemy slain by thee: do thou, who art indestructible, bring it to our dwelling.

8. Pour out the libation to INDRA, the thunderer, the drinker of the *Soma:* prepare the baked (cakes) to satisfy him: do (what is agreeable to him), for he bestows happiness on (the worshipper) who pleases him.[2]

9. Offerers of the libation, do not hesitate: be active: sacrifice to the mighty benefactor for the sake of riches: the assiduous worshipper conquers (his enemies), dwells in a habitation, and prospers: the gods favour not the imperfect rite.[3]

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[1] *Sáma-Veda,* I. 293.

[2] *Ibid.* I. 285.

[3] *Na devásah karatnave:* *karatnuh* is explained *kutsita*

10. No one overturns, no one arrests, the chariot of the liberal sacrificer: he, of whom INDRA is the protector, of whom the *Maruts* (are the defenders), will walk in pastures filled with cattle.

Varga XIX.

11. Let the man of whom thou, INDRA, art the protector, invigorating (thee with praise), enjoy (abundant) food: be[1] the preserver, hero, of our chariots, (the preserver) of our people.

12. Verily (INDRA'S) share (of the *Soma*) exceeds (that of other deities) like the wealth of the victorious: enemies overcome not him, who is the lord of bay steeds, who gives strength to the offerer of the libation.

13. Address (to INDRA), amongst the gods, the ample, well-uttered, and graceful prayer: many bonds entangle not him who, by his devotion, abides in INDRA.

14. What mortal, INDRA, injures him who has thee for his support? he who offers thee (sacrificial) food, MAGHAVAN, with faith, he obtains food on the day of the libation.[2]

15. Animate (those men) for the destruction of their foes, who offer treasures which are dear to thee,

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kriyá, bad or defective act of religion: the scholiast seems to render it, men do not become gods by such means, *devá na bhavanti.*

[1] *Bodhi avitá*: the scholiast makes *bodhi* the second person singular imperative of *bhú*, for *bhava*, *b* being substituted for *bh.*

[2] *Párye divi váji vájam sishásati, sautye ahani sa havishmán annam sevate* is the explanation of *Sáyaṇa.*

the abounder in wealth: may we, lord of bay steeds, along with (thy) worshippers, pass over all difficulties by thy guidance.

Varga XX.

16. Thine, INDRA, is the vast valuable wealth: thou cherishest the middling: thou rulest over all that which is the most precious: no one opposes thee in (the recovering of the) cattle.[1]

17. Thou art celebrated as the giver of wealth to all, even where battles occur:[2] all the people of the earth, desirous of protection, solicit of thee, the invoked of many.

18. If I were lord of as much (affluence) as thou art, INDRA, then might I support (thy) worshippers, dispenser of wealth, and not squander it upon wickedness.[3]

19. May I daily distribute wealth to the venerable wherever abiding: no other, MAGHAVAN, than thou is to be sought by us: (no other is to us) a most excellent protector.[4]

20. The prompt offerer (of praise), with solemn rites combined, acquires food: I bend down with adoration to you, INDRA, the invoked of many, as a car-

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[1] *Na kish twá goshu vriṇvate*: the scholiast explains it, *goshu nirmitteshu ke api twám na várayanti,* none resist or oppose thee on account of the cows.

[2] *Dhanadá asi ṣruto ye im bhuvantyajayah*: the scholiast explains the last, *ye ete ájayo yuddháni bhavanti teshu api dhanadáh ṣrutosi.*

[3] *Sáma-Veda,* I. 310; II. 1146.

[4] *Ibid.* II. 1147.

penter bends the wooden circumference of the wheel.[1]

21. A man acquires not wealth by unbecoming praise: affluence devolves not upon one obstructing (sacrifice): in thee, MAGHAVAN, is the power whereby bounty (may be shown) to such as I am on the day of the libation.[2] Varga XXI.

22. We glorify thee, hero, (INDRA), the lord of all moveable and stationary things, the beholder of the universe, (with ladles filled with *Soma*),[3] like (the udders of) unmilked kine.[4]

23. No other such as thou art, celestial or terrestrial, has been or will be born: desirous of horses, of food, of cattle, affluent INDRA, we invoke thee.

24. Elder INDRA, bring that (wealth to me), being the junior, for, MAGHAVAN, thou hast from the beginning been possessed of infinite treasure, and art to be adored at repeated sacrifices.[5]

25. Drive away, MAGHAVAN, our enemies: render

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[1] *Sáma-Veda*, I. 238; II. 217.

[2] *Ibid.* II. 218.

[3] *Ibid.* I. 233; II. 30. *Yajur-Veda*, 27. 35.

[4] *Adugdhá iva dhenava* occurs in the first line, and *Mahídhara*, *Yajush* 27. 36, explains it, we praise thee as unmilked kine praise their calves, which is not very intelligible; in order to make sense of it, *Sáyaṇa* inserts, the fullness of the ladles, *yathá dhenavaḥ kshirapúrṇodhastwena vartante tad vat somapúrṇachamastwena vartamáná vayam bhṛiṣam abhishṭumaḥ*, as the cows remain with the state of the udders being full of milk, so we, abiding with the state of the ladle full of *Soma*, glorify thee.

[5] *Sáma-Veda*, II. 31; *Yajur-Veda*, 27. 36.

riches easy of acquisition: be our preserver in war: be the augmenter of (the prosperity) of (thy) friends.[1]

26. Bring to us, INDRA, wisdom, as a father (gives knowledge) to his sons: bestow wealth upon us on this occasion, thou the invoked of many, so that we, living at the solemnity,[2] may (long) enjoy the light (of existence).

27. Let no unknown, wicked, malevolent, malignant (enemies) overpower us: may we, protected by thee, cross over many waters.[3]

SÚKTA XVI. (XXXIII.)

The divinities of the first nine verses are the sons of VASISHṬHA, and he is, as usual, the *Ṛishi:* in the last six he is considered to be the deity, and his sons the *Ṛishis;* the metre is *Trishṭubh.*

Varga XXII. 1. The white-complexioned accomplishers of holy ceremonies,[4] wearing the lock of hair on the right side,[5] have afforded me delight, when, rising up, I call

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[1] *Sáma-Veda,* I. 309.

[2] *Ibid.* I. 259; II. 806.

[3] *Ibid.* II. 807. This, although in some places rather obscure, is upon the whole intelligible enough, and seems to be a popular *Súkta*; thirteen of the stanzas have been adopted into the *Sáma-Veda,* some of them twice over.

[4] The text has *Ṣwityanchah,* which *Sáyaṇa* explains *Ṣwetavarṇáh,* white-coloured: it is a curious epithet as applied to the *Vasishṭhas.*

[5] *Dakshiṇatas kapardáh*: *kaparda* is the *chúḍá* or single lock of hair left on the top of the head at tonsure, which, ac-

the leaders (of rites) to the sacred grass: the *Vasishṭhas*, (my sons), should never be far from me.

2. Disgracing (PÁṢADYUMNA), they brought from afar the fierce INDRA, when drinking the ladle of *Soma* at his sacrifice, to (receive) the libation (of SUDÁS):[1] INDRA hastened from the effused *Soma* of PÁṢADYUMNA, the son of VAYATA, to the *Vasishṭhas*.

3. In the same manner was he, (SUDÁS), enabled by them easily to cross the *Sindhu* river: in the same manner, through them he easily slew his foe:[2] so in like manner, *Vasishṭhas*, through your prayers, did INDRA defend SUDÁS in the war with the ten kings.[3]

4. By your prayers, leaders (of rites), is effected the gratification of your progenitors:[4] I have set in motion the axle (of the chariot):[5] be not you inert,

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cording to the scholiast, it is characteristic of the *Vasishṭhas* to wear on the right of the crown of the head, *dakshiṇe ṣiraso bháge.*

[1] This is explained by a legend which relates, that when the sons of *Vasishṭha* had undertaken a *Soma* sacrifice to *Indra* on behalf of *Sudás,* they found that he was present at a similar solemnity instituted by the *Raja* PAṢADYUMNA, the son of *Vayata,* on which they abused the *Raja,* broke off his sacrifice, and, by their *mantras,* compelled INDRA to come to that of their patrons.

[2] *Bhedam jaghána: Bheda* may be a proper name.

[3] *Dáṣarájne* is explained *Daṣabhi rájabhih saha yuddhe:* the same war is subsequently alluded to: see *Súkta* 83 of this *Maṇḍala.*

[4] *Pitrínám,* in the gen. plur., may be used only honorifically, implying father, *i.e. Vasishṭha.*

[5] *Aksham avyayam,* the scholiast interprets *rathasya aksham avyayámi, chalayámi,* I cause to move the axle of the

for by your sacred metres, *Vasishṭhas*, (chaunted) with a loud voice, you sustain vigour in INDRA.

5. Suffering from thirst, soliciting (rain), supported (by the *Tritsus*) in the war with the ten *Rajas*, (the *Vasishṭhas*) made INDRA radiant as the sun: INDRA heard (the praises) of VASISHṬHA glorifying him, and bestowed a spacious region on the *Tritsus*.

Varga XXIII.

6. The *Bharatas*, inferior (to their foes), were shorn (of their possessions), like the staves for driving cattle, (stripped of their leaves and branches): but VASISHṬHA became their family priest, and the people of the *Tritsus* prospered.[1]

7. Three shed moisture[2] upon the regions, three are their glorious progeny, of which the chief is night: three communicators of warmth accompany the dawn: verily the *Vasishṭhas* understand all these.

8. The glory of these *Vasishṭhas* is like the splen-

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ear, ascribing the words to *Vasishṭha*, as announcing his intention to return to his hermitage.

[1] The *Tritsus* are the same as the *Bháratas*: according to the *Mahabhárata*, *Samvaraṇa*, the son of *Riksha*, the fourth in descent from *Bharata*, the son of *Dushyanta*, was driven from his kingdom by the *Pánchálas*, and obliged to take refuge with his tribe amongst the thickets on the *Sindhu* until *Vasishṭha* came to them, and consented to be the *Raja's* Purohit, when they recovered their territory.

[2] *Sáyaṇa* quotes *Sáṭyáyana* for the explanation of this verse: the three who send rain on the three regions of earth, mid-air, and heaven, are *Agni*, *Váyu*, and *Áditya*, and they also diffuse warmth: their offspring are the *Vasus*, the *Rudras*, the *Adityas*, the latter of whom are the same with *jyotish*, light.

dour of the sun: their greatness as profound as (the depth of) the ocean: your praise, *Vasishṭhas*, has the velocity of the wind: by no other can it be surpassed.

9. By the wisdom seated in the heart the *Vasishṭhas* traverse the hidden thousand-branched world,[1] and the *Apsarasas* sit down, wearing the vesture spread out by YAMA.[2]

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[1] *Niṇyam sahasravalsam abhisancharanti,* they completely go over the *hidden, tirohitam,* or *durjnánam,* ignorant, *sahasra valsam,* thousand-branched, that is, *sansáram,* the revolving world of various living beings, or the succession of many births; an allusion is intended, the scholiast appears to intimate, to the repeated births of *Vasishṭha*; the plural here being put for the singular, he having been first one of the *Prajápatis,* or mind-born sons of *Brahmá,* and, secondly, one of the sons of *Urvasí*; or it may perhaps intend, by the expression *hridayasya praketaih prajnánaih,* internal convictions or knowledge, to imply the detachment of *Vasíshṭha* or his sons from the world.

[2] *Yamena tatam paridhim vayanto apsarasa upasedur vasishṭháh* is somewhat dark: *vasishṭháh* has no business in this part of the construction, and must be connected with the first word in the verse, *te, te vasishṭháh, those Vasishṭhas,* or that *Vasishṭha*: *yamena* is explained *sarvaniyantrá,* by the restrainer or regulator of all: *káranátmaná,* identical with cause, that is, by acts, as the causes of vital condition: the garb *paridhim, vastram,* spread, *tatam,* by him, is the revolution of life and death: *janmádipraváhah,* weaving, *vayantah,* as the masc. plural, should agree with *vasishṭháh,* but *Sáyaṇa* connects it with *aparasásah,* the nymphs, or, more properly, the nymph *Urvaṣí,* who sat down or approached in the capacity of a mother, *jananítwena,* wearing that vesture which he was destined by former acts to wear: the general purport is not doubtful, but it is obscurely expressed.

10. When MITRA and VARUṆA beheld thee, VASISHṬHA, quitting the lustre of the lightning (for a different form), then one of thy births (took place), inasmuch as AGASTYA bore thee from thy (former) abode.[1]

Varga XXIV. 11. Verily, VASISHṬHA, thou art the son of MITRA and VARUṆA, born, *Brahman*, of the will of URVAṢI,[2] after the seminal effusion: all the gods have sustained thee, (endowed) with celestial and *vaidik* vigour in the lake.[3]

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[1] *Agastyo yat twá viṣa ájabhára* is interpreted *yadá púrvávasthánát twám ájahára,* when *Agastya* took thee from the former condition, the only interpretation of which is *mitrávarunáv-ávám janayishyáva,* we two, *Mitra* and *Varuṇa,* will beget; or *ávábhyám ayam jayeta iti samakalpatám,* the two divinities determined this *Vasishṭha* shall be begotten by us; but what *Agastya* has to do with this is left unexplained.

[2] The *Pauranik* version, which here appears to be of *Vaidik* origin, is well known: according to the scholiast, *Urvaṣi,* on seeing the birth of the *Ṛishi,* said to herself, let this be my son.

[3] *Brahmaná daivyena,* according to the scholiast, requires the addition of *yuktam,* joined with, as the epithet of *twám, devasambandhiná vedarásináhambhuvá yuktam*: *Pushkara* may mean the *kumbha,* or pitcher, used at sacrifice, or the *vasatívara,* the pool of water prepared for the same; but *Sáyaṇa* proceeds with a legend which seems intended to attach its usual sense to *pushkara,* the vessel running over, some of its contents fell upon the earth, and from them *Vasishṭha* was born: *Agastya* was born of those in the vessel: the overflowing fluid being collected together, *Vasishṭha* remained in the lake, *tato apsu gṛihyamánásu vasishthah pushkare sthitah*: *Pushkara* is also the name of the lake in *Ajmer*; but, according to the *Padma Purana,* it was the site of the hermitage of *Agastya,* not of *Vasishṭha*: *Sṛishṭi Khanda,* c. 22.

12. He, the sage, cognisant of both worlds, was the donor of thousands: he was verily donation: wearing the vesture spread by YAMA, VASISHṬHA was born of the *Apsaras*.

13. Consecrated for the sacrifice,[1] propitiated by praises, they, MITRA and VARUṆA, poured a common effusion into the water-jar, from the midst of which MÁNA[2] uprose, and from which also, they say, VASISHṬHA was born.

14. PRATRITS,[3] AGASTYA comes to you; welcome him with devoted minds, and he in the foremost station[4] directs the reciter of the prayer, the chaunter of the hymn, the grinder of the stone, and repeats (what is to be repeated).

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[1] *Satre játau* is explained *yáge dikshitau*, prepared by preliminary purifications for the ceremony.

[2] *Mána* is said to be a name of *Agastya*, with reference to his being of the *measure* of a span at his birth: as by the text *udiyáya tato Agastyah ṣamyámátro mahitapah, manena sammito yasmád mánya ihochyate*, thence arose the great ascetic *Agastya* of the measure of a span, as measured by a measure, (*mána*); he is thence called upon earth *Mánya*: *Agastya* is not reckoned amongst the *Prajápatis*: according to one legend he was, in a preceding birth, the son of *Pulastya*; but he is evidently the creation of a later date than *Vasishṭha* and the other primary *Rishis*, although of great and early celebrity, as recorded in both the *Rámáyaṇa* and *Mahábhárata*.

[3] The same as the *Tritsus*.

[4] *Agre*, in front, *i. e.* as their Purohit.

ANUVÁKA III.

SÚKTA I. (XXXIV.)

The divinities are the VIṢWADEVAS; the *Ṛishi*, as usual, VASISHṬHA; the metre of the first twenty-one stanzas is *Viráj* of one hemistich only; that of the last four stanzas is *Trishṭubh*.

Varga XXV.

1. May pure and divine praise proceed from us (to the gods) like a swift, well-constructed chariot.

2. The flowing waters have known the origin of earth and heaven:[1] may they now hear (our praises).

3. The vast waters offer nourishment to INDRA: fierce warriors, (combating) with foes, glorify him.

4. Yoke for him the horses of his chariot, for INDRA is the wielder of the thunderbolt, the golden-armed.

5. Proceed to the sacrifice like one who goes along the road; proceed of your own accord.

6. Go of your own accord to battle: celebrate the significant and expiatory sacrifice for (the good of) mankind.

7. From the force of this (sacrifice) the sun rises: it sustains the burthen (of the world) as (earth) supports many (beings).

8. I invoke the gods, AGNI, propitiating them by an inoffensive rite, I celebrate a pious act.[2]

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[1] An allusion perhaps to the subsequently received cosmogony, as in *Manu*, that water was the first of created things.

[2] *Ayátuh sádhan-ṛitena*, the scholiast puts *ayátuh* into the

9. Offer, (worshippers), your heavenly worship: earnestly address your praises to the gods.

10. The fierce VARUṆA, the thousand-eyed, contemplates the water of these rivers.

11. He is the king of kings: the beauty of the rivers: his all-pervading strength is irresistible. Varga XXVI

12. Protect us, gods, among all people: render extinct the calumny of the malevolent.

13. May the blazing (weapons) of foes pass by innocuous: separate, (gods), universally (from us) the sin of our bodies.

14. May AGNI, the feeder on oblations, propitiated by our homage, protect us: to him has our praise been addressed.

15. Glorify along with the gods our friend, the grandson of the waters: may he be propitious to us.

16. I glorify with hymns the disperser of the clouds in the firmament:[1] the water-born, sitting amongst the waters of the rivers.

17. Let not AHIRBUDHNYA be disposed to work us

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instrumental case, *ayátuná*, and makes it the epithet of *ṛitena, ahinsakena, yajnena*, intending perhaps one without animal victims: if taken as it stands, as the gen. of *Ayátṛi*, the meaning would be much the same, by the rite of one not sacrificing victims.

[1] *Ahim griṇíshe budhṇe*, dividing two words usually put together, *Ahirbudhna*: *Sáyaṇa* explains the former, *meghánám áhantáram*, the latter, upon the authority of *Yáska*, the firmament, or the region in which the waters or rains are bound or detained, *baddhá asmin dhritá ápa ite vyutpatteh*: *Nir*. x. 44: in the next stanza the words are reunited as a name of *Agni*.

harm: let not the sacrifice of the worshipper be disregarded.

18. May (the gods) bestow food upon our people: let foes contending for our riches perish.

19. Leaders of great armies, by the power of these[1] (divinities), consume their foes, as the sun (scorches) the regions.

20. When the wives (of the gods)[2] come before us, may the dextrous TWASHṬṚI grant us male progeny.

Varga XXVII.

21. May TWASHṬṚI be propitiated by this our praise: may he who is of comprehensive understanding be inclined to give us wealth.

22. May they who are the givers of gifts bestow upon us the treasures (we desire): may *Rodasí* and *Varuṇání* hear (our supplications): may the generous TWASHṬṚI, together with these (our) protectresses, be our sure refuge: may he give us riches.

23. May the mountains, the waters, the liberal[3] (wives of the gods), the plants, also the heaven and the earth, consentient with the forest lords and both the heaven and earth, preserve for us those (coveted) riches.

24. Let the vast heaven and earth consent: let the

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[1] *Eshám*, of these: the scholiast supplies either *devánám* or *Marutám*, of these *Maruts*.

[2] The addition of the comment, *devanám*, seems somewhat superfluous: human wives would have been more in keeping with the prayer.

[3] The wives of the gods, according to *Sáyaṇa*.

brilliant VARUṆA, of whom INDRA is the friend, consent: let all the victorious *Maruts* consent that we may be a receptacle for the retention of riches.

25. May INDRA, VARUṆA, MITRA, AGNI, the waters, the herbs, the trees, be pleased by our (praise): may we, (reclining) on the lap of the *Maruts*, enjoy felicity: and do you ever cherish us with blessings.[1]

SÚKTA II. (XXXV.)

The deities as before; the metre is *Trishṭubh.*

Varga XXVIII.

1. May INDRA and AGNI be (with us) with their protections for our happiness:[2] may INDRA and VARUṆA, to whom oblations are offered, (be with us) for our happiness: may INDRA and SOMA be (with us) for our happiness, our prosperity, our good: may INDRA and PÚSHAN be (with us) in battle for our triumph.[3]

2. May BHAGA (promote) our happiness: may SANSA[4] be our happiness: may PURANDHI[5] be (with us for) our happiness: may riches be (a source of) happiness: may the benediction of the true and vir-

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[1] The burthen of many previous *Súktas.*

[2] The construction of the leading phrase through thirteen stanzas is the same, *ṣam na bhavatam*, sometimes slightly varied, literally, may they two be our happiness: the commentator explains *ṣam* by *ṣántyai*, for our peace or happiness; but the bolder expression is probably the more correct.

[3] *Yajur-Veda*, 36. 11.

[4] For *Narásansa.*

[5] The possessor of much intelligence: see vol. III. 303.

tuous yield us happiness: may the variously-manifested ARYAMAN be (with us) for our felicity.

3. May the creator be to us for happiness: may the discriminator (between virtue and vice, VARUṆA), be (with us) for our happiness: may the wide earth (contribute) with sustenance to our happiness: may the vast heaven and earth be (to us for) happiness: may the mountains (yield) us happiness: may our pious invocations of the gods secure us happiness.

4. May AGNI, whose countenance is light, be (with us) for our happiness: may MITRA and VARUṆA, may the AṢWINS be (present) for our felicity: may the virtuous be (promotive of) our happiness: may the restless wind blow for our happiness.

5. May heaven and earth, the first invoked, (promote) our happiness: may the firmament be happiness to our view: may the herbs, the trees, (yield) us happiness: may the victorious lord of the world, (INDRA), be (favourable to) our felicity.

Varga XXIX.

6. May the divine (INDRA), with the *Vasus*, grant us happiness: may the justly-praised VARUṆA, with the *Ádityas*, be (friendly to) our happiness: may the grief-assuaging RUDRA, with the *Rudras*, be (for) our happiness: may TWASHTṚI, with the wives of the gods, be (with us) for our happiness, and hear us at this solemnity.

7. May the *Soma* be (offered for) our happiness: may the prayer be (uttered for) our happiness: may the stones (grind the *Soma*), the sacrifice be (solemnized for) our happiness: may the measured

lengths of the sacrificial posts be (conducive to) our felicity: may the sacred grass be (strewn) for our happiness: may the altar be (raised for) our happiness.

8. May the wide-seeing sun rise (for) our happiness: may the four quarters of the horizon (exist for) our felicity: may the firm-set mountains be (for) our happiness: may the rivers, may the waters, be (diffused) for our happiness.

9. May Aditi, with holy observances, be (for) our happiness: may the glorified Maruts be (friendly to) our felicity; may Vishṇu, may Púshan, be (promoters of) our happiness: may the firmament be propitious to us: may Váyu (blow for) our happiness.

10. May the divine preserving Savitṛi be (radiant for) our happiness: may the opening dawns (break for) our happiness: may Parjanya be (the granter of happiness) to our posterity: may Ṣambhu,[1] the lord of strength, be (the conferrer of) happiness upon us.

11. May the divine universal gods be (favourable) to our felicity; may Saraswatí, with holy rites, be happiness: may those who assist at sacrifices, those who are liberal of gifts, be (conducive to) our happiness: may celestial, terrestrial, and aquatic things be (subservient to) our happiness.

12. May the lords of truth be (propitious to) our

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[1] *Ṣambhu* is here said to imply *sukhasya bhávayitri,* the causer of the condition of pleasure: it is ordinarily a name of *Ṣiva.*

happiness: may horses, may cattle, (contribute to) our happiness: may the virtuous, the dexterous Ṛibhus, be to us (for) felicity: may the Progenitors be (promoters of) our happiness at the seasons of worship.

13. May the divine Aja-ekapád be (favourable to) our happiness: may Ahirbudhnya, may the firmament be (promotive of) our happiness: may the grandson of the waters, the protector, be (the securer of) our felicity: may Pṛisṇi, of whom the gods are the guardians, be to us (a granter of) happiness.

14. May the Ádityas, the Rudras, the Vasus, be gratified by this new and now repeated praise: may celestial and terrestrial (beings), the progeny of the cow, (Pṛisṇi), and those who were entitled to worship, hear our (invocations).

15. May those who are the most adorable of the adorable divinities, those who were the adored of Manu, those who are immortal, the observers of truth, bestow upon us this day (a son) of widely-spread renown: and do you ever cherish us with blessings.[1]

ADHYÁYA IV.

ANUVÁKA III. Continued.

Súkta III. (XXXVI.)

The deities are the Viṣwadevas; the metre is *Trishṭubh*.

Varga I.

1. Let the prayer proceed from the hall of the

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[1] It is said that this *Súkta* is to be inaudibly recited at a solemnity called the *Mahánámni*.

sacrifice, for SÚRYA with his rays lets loose the waters: the spacious earth spreads (studded) with mountains, and AGNI blazes on the extensive plains.[1]

2. Powerful MITRA and VARUṆA, to you I offer this new praise as if it were (sacrificial) food: one of you, (VARUṆA), the invincible lord, is the guide to the path (of virtue); MITRA, when praised, animates men to exertion.[2]

3. The movements of the restless wind sport around: the milk-yielding kiṇe are in good condition: the showerer generated in the dwelling of the mighty sun has cried aloud in that his place of abiding, (the firmament).[3]

4. Hero, INDRA, (come to the sacrifice of the man) who, by his adoration, has harnessed (to thy car) these thy favourite, graceful, and vigorous horses: may I bring hither ARYAMAN, the doer of good deeds, who baffles the wrath of the malevolent.

5. Let the offerers of adoration, engaging (in pious acts), worship (RUDRA) in their own hall of sacrifice, (solicitous) of his friendship: praised by the leaders (of rites), he lavishes food (upon them): this most acceptable adoration is addressed to RUDRA.

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[1] *Prithu pratíkam adhyedhe agnih*; *pratíkam* is said to be *prithivyá avayavam*, a portion or member of the earth.

[2] *Janam cha mitro yatati bruvánah:* the phrase has occurred before: see vol. III. p. 104.

[3] *Achikradad vrishabhah sasmin údhan*, rendered, as in the text, *Parjanya* has cried in that firmament, *tasmin antarikshe achikradat.*

Varga II.

6. May the seventh (stream), *Saraswatí*, the mother of the *Sindhu*[1] and those rivers that flow copious and fertilizing, bestowing abundance of food, and nourishing (the people) by their waters, come at once together.

7. May these joyous and swift-going MARUTS protect our sacrifice and our offspring: let not the imperishable goddess of speech, deserting us, speak (kindly) to our (adversaries):[2] and may both (she and the MARUTS) associated augment our riches.

8. Invoke, (worshippers), the unresisting earth, and the adorable hero, PÚSHAN: (invoke) BHAGA, the protector of this our sacrifice, and VÁJA, the sustainer of old, the liberal of gifts to our solemnity.

9. May this praise come, MARUTS, before you: (may it come) before VISHṆU, the guardian of the embryo, with his protecting faculties: may they both bestow upon (me), their adorer, progeny and food; and do you ever cherish us with blessings.

SÚKTA IV. (XXXVII.)

Deities and metre as before.

Varga III.

1. VÁJAS, possessors of energy, let your capacious,

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[1] *Sindhu mátṛi* may mean, according to the scholiast, *apám mátribhútá*, being the mother of the waters.

[2] *Má naḥ parikhyad akshará charantí* is explained by *Sáyaṇa*, *akshará vyáptá*, *charantí vágdevatá*, *asmán parityaktvá asmad vyatiriktá má drákshít*, let not the diffusive deity of speech, having abandoned us, look upon our opponents.

commendable, and unobstructed chariot bring you (hither): be satiated, handsome-chinned, with the copious triply-combined libations[1] (poured out) for your exhilaration at our sacrifices.

2. For you, RIBHUKSHINS, beholders of heaven, preserve unmolested the precious (treasure) for us who are affluent (in sacrificial offerings): do you, who are possessed of strength, drink fully at (our) solemnities, and with (favourable) minds bestow upon us riches.

3. Thou, MAGHAVAN, hast determined what is to be given in the apportionment of much or of little wealth, for both thy hands are full of treasure, and thy sincere (promises) of riches do not restrain them.

4. Do thou, INDRA, who art RIBHUKSHIN, and of especial renown, who, like food, art the fulfiller (of wants), come to the dwelling of the worshipper: lord of bay horses, may we, VASISHṬHAS, be to-day the donors (of the offerings) to thee, the celebrators of thy praise.

5. Lord of bay horses, thou art the giver of descending (wealth) to the donor (of the oblation), by whose sacred rites thou art magnified: when mayest thou bestow upon us riches: when may we be secure by thy appropriate protections.

Varga IV.

6. When, INDRA, wilt thou appreciate our praise: at present thou establishest us (thine) adorers in our dwelling:[2] let thy swift horse, (influenced) by our

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[1] *Triprishṭhaih somaih*, with *Soma* juices mixed with milk, curds, and meal.

[2] *Vásayasíva vedhasas twam nah* is explained *asmán*

protracted solemnity, convey to our abode riches, male offspring, and food.

7. INDRA, the upholder of the three regions,[1] whom the divine NIRṚITI[2] acknowledges as ruler, whom abundant years pass over, whom mortals detain from his own abode, approaches to (recruit) his decaying strength.

8. May riches worthy of laudation come, SAVITṚI, to us; riches that are in the bestowal of PARVATA: may the heavenly protector (of all) ever preserve us; and do you, (universal gods), ever cherish us with blessings.

SÚKTA V. (XXXVIII.)

The deity is SAVITṚI; the metre, *Trishṭubh.*

Varga V.

1. The divine SAVITṚI has diffused the golden radiance on high, of which he is the asylum: verily BHAGA is to be adored by men who, abounding in wealth, distributes treasures (amongst them).

2. Rise up, SAVITṚI: hear (our solicitations) upon the celebration of this ceremony, (thou who art) dif-

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stotrín idánim swakíye sthâne avasthápayasi, as translated: perhaps *swakiye,* own, may refer to *Indra* in his own dwelling, that is, in *Swarga.*

[1] *Upa tribandhur jaradashṭim eti: trayáṇám lokánám bandhaka* is *Sáyaṇa's* rendering of the epithet *tribandhu*: *jaradashṭim* he explains, *jírṇamrasanam, yasya balasya hetu-bhútam tad balam upagachchhati,* he approaches that strength of which, or of whose strength it is the cause: the explanation is not very clear.

[2] *Nirṛiti* is said here to mean the earth, *bhúmi.*

fusing light over the spacious earth, and bestowing human enjoyments upon men.

3. Glorified be the divine SAVITṚI, whom all the gods praise:[1] may that adorable (divinity) requite our praises (with) food: may he always protect the devout with all his protections.

4. Whom the divine ADITI, delighting at the birth of the divine SAVITṚI, glorifies, whom the supreme sovereigns, VARUṆA, MITRA, ARYAMAN,[2] (and other gods), consentaneously adore.

5. Whom those solicitous for wealth, those enjoying (it), mutually worship, the benefactor of heaven and earth: may AHIRBUDHNYA[3] hear us: may the protectress, (the goddess of speech),[4] cherish us with excellent cattle.

6. May the protector of progeny, when solicited, consent to bestow upon us the precious (wealth) of the divine SAVITṚI: the ardent (adorer) invokes repeatedly BHAGA for protection; the less ardent solicits BHAGA for wealth.

7. May the VÁJINS,[5] with slackened speed, bring-

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[1] The text has *yam visve vasavo gṛinanti*, whom all the *Vasus* praise: *Sáyaṇa* makes it *deváh*.

[2] *Mitra* occurs in the plural *Mitrásah*, meaning, according to the commentator, *Mitra* and others.

[3] According to *Sáyaṇa* this is a name of *Agni*, of the middle region or firmament.

[4] The text has only *varutrá*, which *Sáyaṇa* renders *vág-devatá*.

[5] *Sáyaṇa* interprets the term *etadabhidháyakadevatáh*, divi-

ing excellent food, be (disposed) for our happiness, upon our invocations at the worship of the gods: destroying the murderer, the robber, the *Rákshasas*,[1] and keeping from us ancient maladies.

8. Wise, immortal VÁJINS, observers of truth, defend us in every conflict, and for the sake of wealth: drink of this sweet (*Soma* beverage), be exhilarated (thereby) and satisfied; proceed by the paths traversed by the gods.

SÚKTA VI. (XXXIX.)

The deities are the VIṢWADEVAS; the metre is as before.

Varga VI.

1. Let AGNI, risen on high, accept the praise of the worshipper: she who makes (all creatures) old,[2] looking to the west, goes to the sacrifice: the pious pair,[3] like two riders in a chariot, follow the path (of the ceremony): let the *Hotṛi*, as enjoined, celebrate the rite.

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nities so denominated: *Mahídhara* renders it *aṣvah*, horses. *Yajur-Veda*, 9. 16.

[1] *Jambhayanto ahim vṛikam Mahídhara* renders literally, destroying the snake, the wolf: *Sáyaṇa* renders them *hantáram*, *choram*: *váje-váje saveshu yuddhestru*: *Sáyaṇa*, *sarvasmin anne upasthite*, when all food is nigh. *Mahídhara*, *Yajush*, IX. 18.

[2] *Pratíchi júrnir, devatátim eti, sarvásám prajánám jarayitrí*, the causer of the decay or age of all progeny, that is, *Ushodevatá*, the dawn, whose successive revolutions constitute old age.

[3] *Bhejáte adrí*: the latter is explained, *ádriyantau, ṣraddhárantau*, the two reverencing or believing, that is, the *Yajamána* and his wife.

2. The food-bestowing sacred grass of these (the worshippers) is strewn: may the two lords of people, VÁYU,[1] with the *Niyut* steeds, and PÚSHAN, invoked before the dawn upon the close of the night,[2] appear now in the firmament for the welfare of mankind.

3. May the divine VASUS sport on this occasion upon the earth: the brilliant (MARUTS) in the expansive firmament are being worshipped: swift-moving deities, direct your paths towards us: hear (the words) of this our messenger, (AGNI), approaching to you.

4. These universal adorable guardian deities occupy a common station at sacrifices: worship, AGNI, those divinites, deservers (of oblations) at the ceremony, the swift BHAGA, the NÁSATYAS and PURANDHI.[3]

5. Bring, AGNI, whether from heaven or earth, the adorable deities, MITRA, VARUṆA, INDRA, and AGNI,

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[1] *Vispatíva víríte iyáte, antirikshe áyachchhatám*: *Sáyaṇa* says *iva* here means *idáním*, now; but he states it may also intimate, as usual, a comparison, comparing *Váyu* and *Púshan* to two *Rajas* appearing amongst a crowd of attendants, *yathá manushyáṇám gaṇe rájánau*: so *Mahídhara*, *Yajur-Veda*, 33. 44 and *Yáska Nirukta*, v. 28.

[2] *Aktor ushásah púrvahutau* is explained by *Sáyaṇa*, *rátréh sambandhinyá ushasah sakáṣát púrvasmin áhváne sati*, there being the invocation preceding the proximity of the dawn in connexion with the night: *Mahídhara* seems to understand it somewhat differently: *Púshan*, as the sun, appears after the prior invocation of the dawn upon the lighting of the sacrificial fire; whilst by *Váyu* is to be understood *Agni*, of whom he is the friend, and who is the divinity of the nocturnal sacrifice.

[3] INDRA.

Aryaman, Aditi and Vishṇu, (for the good) of these (worshippers): and may Saraswatí and the Maruts be delighted (by our offerings).

6. The oblation is offered together with praises to the adorable deities: may (Agni), unaverse to the desire of mortals, be present: bestow (upon us, gods), unwasting, all-benefiting riches; and may we to-day be associated with the assembled deities.

7. Heaven and earth are now glorified by the Vasishṭhas, as are Varuṇa, the object of worship, and Mitra and Agni: may they, the conferrers of joy, bestow upon us excellent food: and do you (all) ever cherish us with blessings.

Súkta VII. (XL.)

Deities and metre as before.

Varga VII.

1. May the satisfaction derived from pious rites come to us as we contemplate the glorification of the swift-moving (divinities): may we be included in the apportionment by that wealth-bestowing deity (of the riches) which the divine Savitṛi to-day distributes.

2. May Mitra and Varuṇa, heaven and earth, Indra and Aryaman, give us that (wealth) which is merited by brilliant (laudations): may the divine Aditi be disposed to give us riches, which Váyu and Bhaga may preserve ever in our keeping.

3. Maruts, whose steeds are the spotted deer, may the mortal whom you protect be resolute, be strong, for him Agni and Saraswatí also defend, and there is no despoiler of his riches.

4. This VARUṆA, the leader of the rite, and the royal MITRA and ARYAMAN, uphold my acts, and the divine unopposed ADITI, earnestly invoked: may they convey us safe beyond evil.

5. I propitiate with oblations the ramifications[1] of that divine attainable VISHṆU, the showerer of benefits: RUDRA, bestow upon us the magnificence of his nature: the AṢWINS have come to our dwelling abounding with (sacrificial) food.

6. Resplendent PÚSHAN, oppose not (hindrance) on this occasion: may the protectress, (SARASWATÍ), and the liberal (wives of the gods), grant us wealth: may the ever-moving deities, the sources of happiness, protect us: may the circumambient VÁTA send us rain.

7. Heaven and earth are now glorified by the VASISHṬHAS, as are VARUṆA, the object of worship, and MITRA and AGNI: may they, the conferrers of joy, bestow upon us excellent food: and do you (all) ever cherish us with blessings.

SÚKTA VIII. (XLI.)

The deity is USHAS; or, according to some authorities, the deities of the first stanza are INDRA and AGNI, of the next five, BHAGA, and of the seventh, USHAS; the metre of the first verse is *Jagati*, of the rest, *Trishṭubh*.

1. We invoke at dawn AGNI: at dawn INDRA: at Varga VIII.

[1] *Vayáh*, branches: all other deities are, as it were, branches of *Vishṇu*, *anye deváh ṣákhá iva bhavanti*: as by a text cited by the scholiast, *Vishṇu* is all divinities, *Vishṇuh sarvá devatá iti ṣruteh.*

dawn MITRA and VARUṆA: at dawn the AṢWINS: at dawn BHAGA, PÚSHAN, BRAHMAṆASPATI: at dawn SOMA and RUDRA.[1]

2. We invoke at dawn the victorious fierce BHAGA, the son of ADITI, who is the sustainer (of the world), to whom the poor man praising him applies, saying, give (me wealth),[2] to whom the opulent prince (addresses the same prayer).

3. BHAGA, chief leader of rites, BHAGA, faithful promiser of wealth, BHAGA, granting (our wishes), fructify this ceremony, enrich us with cattle and horses: may we, BHAGA, be eminent with male descendants and followers.

4. May we now have BHAGA (for our lord),[3] whether in the forenoon or at mid-day, or at sunrise:[4] may we, MAGHAVAN, enjoy the favour of the gods.

5. May BHAGA,[5] gods, be the possessor of opulence,

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[1] The whole of this *Súkta* occurs in the *Yajush*, XXXIV. 34—40.

[2] *Ádhraṣchid yam manyamánas, turaṣchid rájá chid yam bhagam bhakshity-áha*: *Mahídhara* explains the terms somewhat differently: the *Ádhra* he renders unsatisfied, hungry, or poor: *tura* he makes the same as *átura*, sick, or it may mean *yama*: *rájá* is the same.

[3] *Utedáním bhagavantah syáma*, may we be now possessors of *Bhaga*; or it may mean, may we be possessors of wealth; in which sense *Mahídhara* understands *bhagavantah*, or, he says also, possessors of knowledge: *jnánavantah*.

[4] *Prapitwe Sáyaṇa* explains *púrváhne*: *Mahídhara*, *súryasya prapatane, astomaye*, sun-down, sunset.

[5] *Bhaga eva bhagaván astu, dhanaván*, having wealth.

and, through him, may we be possessed of wealth, every one verily repeatedly invokes thee, BHAGA: do thou, BHAGA, be our preceder at this solemnity.[1]

6. May the Dawns come to our sacrifice as a horse to a suitable station:[2] as rapid steeds convey a chariot, so may the Dawns bring to us BHAGA, down-descending, charged with riches.

7. May the auspicious Dawns ever break, bestowing horses and cattle and male descendants, shedding water, and endowed with all good things: and do you ever cherish us with blessings.

SÚKTA IX. (XLII.)

Deities and metre as before.

1. May the BRÁHMANAS, the ANGIRASAS, be everywhere present: may KRANDANÚ[3] be conscious of (our) adoration: may the rivers[4] glide along, distributing water: may the pious couple, (the *Yajamána* and his wife), conjointly appreciate the beauty of the sacrifice. Varga IX.

2. Pleasant, AGNI, be thy long-familiar path:

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[1] *Pura etá, puro-gantá,* one who goes before: it may mean *purohita,* or family priest.

[2] *Suchaye padáya, Sáyaṇa* interprets *gamanayogyáya sthánáya*: *Mahídhara* supplies *agnyádhánártham suchi padam,* a pure place for the receptacle of the fire, as if he understood by *dadhikrá* of the text, not any horse, although he renders it simply *aswe,* but the one intended for sacrifice.

[3] *Krandanu* is said to be a synonime of *Parjanya.*

[4] *Dhenavah* is here explained *Nadyah,* consistently with what is said of *udapruto navantah.*

yoke for the libation the bay, the ruddy horses, who, brilliant-shining, are the conveyers of (thee), the hero, to the hall of sacrifice, where, seated, I invoke the companies of the gods.

3. The (worshippers) offer you, (gods), this sacrifice, with prostrations: the ministrant priest, who is near us repeating pious praise, excels (all others): worship well the gods: resplendent (AGNI), make the venerable earth revolve.

4. When AGNI, reposing at his ease in the dwelling of the liberal worshipper, is welcomed as a guest, thus suitably placed in the hall of sacrifice, he gives well-pleased, desirable (wealth) to the people who approach him.

5. Be gratified, AGNI, by this our sacrifice: render our (worship) renowned among INDRA and the MARUTS: let the days and nights sit down on the sacred grass: worship (AGNI), at this rite, MITRA and VARUṆA, desiring (the oblation).

6. Thus has VASISHṬHA, wishing for riches, glorified the vigorous AGNI for the sake of every sort of wealth: may he bestow upon us food, riches, strength: and do you, (gods), ever cherish us with blessings.

SÚKTA X. (XLIII.)

Deities and metre as before.

Varga X.

1. Devout worshippers seek to attain you, gods, by praises at sacrifices: they (worship) the heaven and earth, they of whom the diversified adorations spread everywhere like the branches of trees.

2. Let the sacrifice proceed like a swift courser (to the gods): elevate, (priests), with one accord, your ladles, charged with butter: spread for the solemnity the sacred grass: let the flames (of the burnt-offering) to the gods ascend on high.

3. Let the gods sit down on the summit of the sacred grass, like children nursed on the (lap of the) mother: let the full ladle, AGNI, pour (the oblation) on the sacrificial flame: give us not up to our adversaries in battle.

4. May the adorable deities, who are the bestowers of water, the shedders of showers, be fully propitiated (by our praises): may the most precious and commendable of your treasures (be ours) to-day: and do you with one accord come hither.[1]

5. Be glorified, AGNI: grant us (wealth) among the people: may we, vigorous AGNI, ever be undeserted by thee, but always be rejoicing and unmolested in the possession of riches: and do you, (gods), ever cherish us with blessings.

SÚKTA XI. (XLIV.)

The deity is DADHIKRÁ; the metre of the first stanza is *Jagati*, of the rest, *Trishṭubh*.

1. For your preservation, (worshippers), I invoke, Varga XI.

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[1] *Ágantana samanasah* are followed by *yatistha*, which are unexplained, apparently through a hiatus in the manuscripts: *stha* may be the second pers. plur. pres. of *as*, to be; but it is difficult to assign a meaning to *yatí*, unless it be intended, or an error, for *yadi*, if, when the sentence may be rendered, if you are of one mind.

first, DADHIKRÁ, then the AṢWINS, the Dawn, the kindled AGNI, BHAGA, INDRA, VISHṆU, PÚSHAN, BRAHMAṆASPATI, the ÁDITYAS, heaven and earth, the waters, the sun.

2. Arousing and animating DADHIKRÁ, proceeding diligently with the sacrifice: seating the divine ILÁ on the sacred grass, let us invoke the intelligent and worthily-invoked AṢWINS.

3. Propitiating DADHIKRÁVAN, I glorify AGNI, USHAS, the sun, the earth, the great brown horse of VARUṆA, who is mindful of his adorers: may they put far away from us all iniquities.

4. DADHIKRÁVAN, the swift steed, the first (of horses), knowing (his office), is in the front of the chariots (of the gods), consentient with USHAS, with SÚRYA, with the ÁDITYAS, with the VASUS, with the ANGIRASAS.

5. May DADHIKRÁ sprinkle our path (with water), that we may follow the road of sacrifice: may AGNI, the strength of the gods, hear our (invocation): may the mighty, unperplexed, universal deities hear it.

SÚKTA XII. (XLV.)

The deity is SAVITṚI; the metre *Trishṭubh*.

Varga XII.

1. Borne by his steeds, may the divine SAVITṚI, who is possessed of precious treasure, and filling the firmament (with radiance), come hither, holding in his hands many things good for man, and (both) tranquillizing and animating living beings.[1]

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[1] *Nireṣayan cha prasuvan cha bhúma* is explained *bhútáni*

2. May the outspread, vast, and golden arms of SAVITṚI extend to the ends of the sky: verily his greatness is glorified (by us): may the sun impart energy unto him.[1]

3. May the divine SAVITṚI, who is endowed with energy, the lord of treasure, bestow treasures upon us concentrating infinite lustre: may he bestow upon us wealth, the source of the enjoyment of mortals.

4. These praises glorify the eloquent-tongued, dextrous-handed, whose hands are full (of wealth): may he bestow upon us manifold and abundant food: and do you, (gods), ever cherish us with blessings.

SÚKTA XIII. (XLVI.)

The deity is RUDRA; the metre of the first verse is *Trishṭubh*, of the rest, *Jagatí*.

Varga XIII.

1. Offer these praises to the divine RUDRA, armed with the strong bow and fast-flying arrows, the bestower of food, the invincible, the conqueror, the creator, the wielder of sharp weapons: may he hear our (praises).

2. He is known by his rule over those of terrestrial birth, by his sovereignty over those of celestial (origin): protecting our progeny, RUDRA, propitiating thee (by

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rátrishu sve stháne sthápayanscha ahahsu prerayanscha, placing beings at night in their own stations, and urging them on by day.

[1] *Súraschid asmá anudád apasyam* is explained, *Súryo asmin Savitre karmechchhám anudadátu*, may *Súrya* subsequently give to that *Savitṛi* the desire for acts.

praise), come to our dwellings, and be to them a guardian against disease.

3. May thy blazing (weapon), which, discharged from heaven, traverses the earth, avoid us: thine, appeaser of the wind,[1] are a thousand medicaments: inflict not evil upon our sons and grandsons.

4. Harm us not, RUDRA: abandon us not: let us not fall under the bondage of thee when displeased: make us partakers of the life-promoting sacrifice: and do you, (gods), ever cherish us with blessings.

SÚKTA XIV. (XLVII.)

The deities are the WATERS; the metre is *Trishṭubh.*

Varga XIV.

1. We solicit from you, *Waters*, to-day, that pure, faultless, rain-shedding, sweet essence of the earth,[2] which the devout have first consecrated as the beverage of INDRA.

2. May the swift-moving grandson of the waters protect, *Waters*, your most sweet essence, wherewith may INDRA and the VASUS be delighted: and may we, devoted to the gods, partake (of it).

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[1] *Swapiváta*, which is left untranslated by the scholiast: it is somewhat difficult to assign it a meaning: *swapi* may be derived from *swap*, to sleep, and *váta* is usually the wind; or it may mean disorders arising from the windy humour which *Rudra*, as the deity of medicines, may be supposed to allay: this, however, would be an early indication of the humoral pathology.

[2] *Prathamam úrmím akrinvata ilah*: *úrmi* is said here to imply the *Soma* juice, *bhúmyáh sambhútam*, produced from the earth.

3. The divine *Waters*, the purifiers of many, gratifying men with food, pursue the paths of the gods: they impede not the sacred rites of INDRA: offer, (priests), the butter-charged oblation to the rivers.

4. *Waters*, whom the sun has evaporized by his rays, for whom INDRA has opened a path by which to issue,[1] bestow upon us wealth: and do you (also) ever cherish us with blessings.

SÚKTA XV. (XLVIII.)

The ṚIBHUS are the deities; the metre is as before.

1. ṚIBHU, (VIBHU), and VÁJA,[2] leaders of rites, possessors of opulence, be exhilarated by our effused (libation): may your active and powerful (horses) bring to our presence your chariot, beneficial to mankind.

Varga XV.

2. Mighty with the ṚIBHUS, opulent with the VIBHUS,[3] may we overcome by strength the strength (of our foes): may VÁJA defend us in battle: with INDRA, our ally, may we destroy the enemy.

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[1] The sun having converted the waters of the earth into clouds, *Indra*, by his thunderbolt, cleaves the latter, and the water condensed falls as rain.

[2] The text has *Ribukshâṇo Vájáh,* the use of the plurals implying, according to the scholiast, that the three brothers are intended.

[3] *Ṛibhur ṛibhubhih vibhvo vibhubhih* are rather unintelligible phrases: the commentator explains *ṛibhu* by *uru,* great, and *vibhu, vibhavah,* rich or powerful; but he leaves unexplained why the first should be in the singular and the second in the plural: it is an evident play upon words, as is the following, *vájo vájasátau.*

3. They verily, (INDRA and the ṚIBHUS), overcome multitudes by their prowess: they overcome all enemies in the missile conflict:[1] may INDRA, VIBHWAN, ṚIBHUKSHIN, and VÁJA, the subduers of foes, annihilate by their wrath the strength of the enemy.

4. Grant us, deities, this day opulence: may you all, well pleased alike, be (ready) for our protection: may the exalted (ṚIBHUS)[2] bestow upon us food: and do you (all) ever cherish us with blessings.

SÚKTA XVI. (XLIX.)

The WATERS are the deities; the metre is *Trishṭubh.*

Varga XVI.

1. The waters, with their ocean-chief, proceed from the midst of the firmament,[3] purifying (all things), flowing unceasingly: may the divine waters, whom the thunder-bearing INDRA, the showerer, sent forth, protect me here (on earth).

2. May the waters that are in the sky, or those that flow (on the earth), those (whose channels) have been dug,[4] or those that have sprung up sponta-

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[1] *Uparatáti*: *upara* is explained *upala*, a stone: *upalaiḥ páshánasadṛisair áyudhais táyate yuddham*, war that is waged with weapons like stones, is *uparatáti*.

[2] The text has *vasavah*, which might be *Vasus*; but *Sáyaṇa* explains it *praṣasyáh*, an epithet of *Ribhavah* understood.

[3] *Samudrajyeshṭha, salilasya madhyát*: *salila* is said here to mean *antariksha*.

[4] *Khanitrimá, khananena nivṛittáh,* formed, or perhaps stopped by digging canals or reservoirs; in either case a proof of the practice of irrigation.

neously, and those that seek the ocean, all pure and purifying, may those divine waters protect me here (on earth).

3. Those whose sovereign, VARUṆA, passes in the middle sphere, discriminating the truth and falsehood of mankind; those shedding sweet showers, pure and purifying; may those divine waters protect me here (on earth).

4. May they in which their king, VARUṆA, in which SOMA, abides, in which the gods delight (to receive) the sacrificial food, into which AGNI VAIṢWÁNARA entered, may those divine waters protect me here (on earth).

SÚKTA XVII. (L.)

The deities are MITRA and VARUṆA, AGNI, VAIṢWÁNARA, and GANGÁ, and other rivers, severally for each verse; the metre of the first three stanzas is *Jagatí*, of the last, *Atijagatí* or *Sakvari*.

1. MITRA and VARUṆA, protect me here (in this world): let not the insidious and spreading (poison) reach me:[1] may the equally malignant and undiscernible[2] (venom) disappear: let not the tortuous

Varga XVII.

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[1] *Kuláyayat viṣwayat má na á gan*: the first term is explained *sthánam kurvat*, making a place or a nest; the second, *viṣeshena varddhamánam*, especially increasing: the scholiast supplies the substantive *visham*.

[2] Here again we have only epithets, *ajakávam, durdṛiṣíkam*: the first is explained, *ajaká náma rogaviṣeshas, tad vat*: *ajaká* is the name of a disease like that, a malignant poison, according to *Sáyaṇa*; the second is rendered *durdarṣanam*, difficult or disagreeable to be seen: each verse of this *Súkta* is to be repeated as an antidote.

(snake)[1] recognise me by the sound of my footsteps.

2. May the brilliant AGNI counteract that poison which is generated in the manifold knots (of trees) and the like,[2] or which is smeared upon the knees or ancles:[3] let not the tortuous snake recognise me by the sound of my footsteps.

3. The poison that is in the *Ṣalmalí* tree, in rivers, or which is generated from plants, may the universal gods remove from hence: let not the tortuous (snake) recognise me by the sound of my footsteps.

4. May the divine rivers, whether flowing down declivities, in hollow places, or upwards, whether filled with water or dry, nourishing all with their water, be auspicious to us, communicating not disease:[4] may all the rivers be unproductive of harm.[5]

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[1] *Tsarus, chhadmagámí jihmagah sarpa ityarthah*: *tsaru* means what goes stealthily or crookedly, that is to say, a snake.

[2] *Yad vijáman parushi vandanam* is thus explained, *vandanam etat sajnakam visham*: *vandana* is a poison so named: *yad vividha janmani vrikshádinám parvaṇi udbhavet*, which may originate in the variously-born joints of trees and others.

[3] *Ashṭhívantau parikulphau cha dehat*: the substantives are in common use for the knee and ancle: *paridehat* is explained, *upachitam kuryát*, let him smear; but there does not seem to be any nominative.

[4] *Aṣipadá bhavantu: ṣipada* is said to be the name of a malady, may they be unproductive of the *ṣipada* complaint: perhaps it is the *Vaidik* form of *ṣlípada*, the Cochin leg.

[5] *Aṣimidá bhavantu*: *simi*, it is said, means *badha*, killing, with the negative prefix, and *dá*, which gives: *ahinsá pradá*, not doing harm or injury.

Súkta XVIII. (LI.)

The deities are the Ádityas; the metre is *Trishṭubh.*

Varga XVIII.

1. May we, through the protection of the Ádityas, be in the enjoyment of a new and comfortable dwelling: may the swift-moving Ádityas, listening to our praises, preserve this their worshipper in sinlessness and independence.

2. May the Ádityas and Aditi, and the upright Mitra, Aryaman, and Varuṇa, be exhilarated (by the libation): may the guardians of the world be ours also: may they drink the *Soma* to-day for our preservation.

3. All the Ádityas, all the Maruts, all the gods, all the Ṛibhus, Indra, Agni, and the Aṣwins, (have been) glorified (by us): do you all ever cherish us with blessings.

Súkta XIX. (LII.)

Deities and metre as before.

Varga XIX.

1. Ádityas, may we be independent: Vasus, (dwelling) among the gods, may your protection (extend) to mortals: offering (oblations to you), Mitra and Varuṇa, may we partake (of your bounty): may we, heaven and earth, exist (through your favour).

2. May Mitra and Varuṇa bestow upon us felicity: (may they), the guardians (of all men, bestow felicity) upon our sons and grandsons: let us not suffer (gods), for offences committed by another: let us not, Vasus, do any act by which you may be offended.

3. The ANGIRASAS, prompt (in worship), soliciting him, obtain precious (wealth) from SAVITṚI: may the mighty adorable parent,[1] and the universal god, alike favourably minded, approve (of the donation).

SÚKTA XX. (LIII.)

The deities are HEAVEN and EARTH; the metre as before.

Varga XX.

1. Attended by a concourse (of priests), I worship the adorable and mighty Heaven and Earth with sacrifices and praises, those two great ones of whom the gods are the sons, whom ancient sages glorifying have formerly detained.

2. Place before (us) in the hall of sacrifice, with new songs, the ancient parents (of all beings): come to us, Heaven and Earth, with the celestial people, for vast is your protecting (wealth).

3. Many, Heaven and Earth, are the treasures fit to be given to the pious donor (of the oblation): give to us that wealth which is unlimited: and do you ever cherish us with blessings.

SÚKTA XXI. (LIV.)

The deity is VÁSHTOSPATI; the metre as before.

Varga XXI.

1. Protector of the dwelling,[2] recognise us: be to

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[1] *Pitá* may be *Varuṇa*, the father of *Vasishṭha*, or *Prajápati*, the father of all.

[2] *Vástoshpati*: *pati*, lord or protector of the *Vástu*, the foundation of a house, put for the house itself: this *Súkta* is translated by Mr. Colebrooke, *Asiatic Researches*, vol. VIII. p. 390.

us an excellent abode, the non-inflicter of disease: whatever we ask of thee, be pleased to grant: be the bestower of happiness on our bipeds and quadrupeds.

2. Protector of the dwelling, be our preserver and the augmenter of our wealth: possessed of cattle and horses, INDRA, may we, through thy friendship, be exempt from decay: be favourable to us, like a father to his sons.

3. Protector of the dwelling, may we be possessed of a comfortable, delightful, opulent[1] abode, bestowed by thee: protect our wealth, whether in possession or expectation: and do you,[2] (gods), ever cherish us with blessings.

SÚKTA XXII. (LV.)

The deity of the first verse is VÁSHTOSHPATI, of the rest INDRA; the metre of the first stanza is *Gáyatrí*, of the three next, *Bṛihatí*, of the last four, *Anushṭubh*.

1. Protector of the dwelling,[3] remover of disease, Varga XXII.

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[1] *Gátumatyá* is rendered by Mr. Colebrooke melodious, from *gá*, to sing: *Sáyaṇa* interprets it here by *dhanavatí*, having wealth.

[2] Or *yúyam* may be put for *twam*, do thou, *Vástoshpati*, &c.

[3] The occasion of this *Súkta* is narrated from the *Bṛihad-devatá*: *Vasishṭha* coming by night to the house of *Varuṇa*, intended to sleep there: the watch-dog barking, was about to lay hold of him, when he appeased the animal by this hymn: according to another story briefly told by *Sáyaṇa*, and found in the *Nítí manjarí*, *Vasishṭha* had passed three days without being able to get any food; on the night of the fourth he entered the house of *Varuṇa* to steal something to eat, and had made his way to the larder, the *koshṭágára*, when the dog set upon him, but was put to sleep by these verses, wherefore they are to be recited on similar occasions by thieves and burglars.

assuming all (kinds of) forms, be to us a friend, the granter of happiness.

2. White offspring of *Saramá*,[1] with tawny limbs, although barking thou displayest thy teeth against me, bristling like lances in thy gums, nevertheless, go quietly to sleep.

3. Offspring of *Saramá*, returning (to the charge), attack the pilferer or the thief:[2] why dost thou assail the worshippers of INDRA? why dost thou intimidate us? go quietly to sleep.

4. Do thou rend the hog: let the hog rend thee: why dost thou assail the worshippers of INDRA? why dost thou intimidate us? go quietly to sleep.

5. Let the mother sleep, let the father sleep, let the dog sleep, let the son-in-law[3] sleep, let all the kindred sleep, let the people (who are stationed) around sleep.

6. The man who sits, or he who walks, or he who sees us, of these we shut up the eyes, so that they may be as unconscious as the mansion.

7. We put men to sleep through the irresistible might of the bull with a thousand horns,[4] who rises out of the ocean.

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[1] *Sarameya*, progeny of *Saramá*, bitch of *Indra:* he is called *arjuna*, white, as well as *pingala*, tawny: the latter, according to *Sáyaṇa*, in some members, *keshuchidangeshu*.

[2] *Stenam taskaram cha*: the first is he who steals privily or hidden property, the latter carries it off openly.

[3] *Sastu vispati*: the latter is explained *Jámátri*, or, literally, the master of all: *grihí*, the householder.

[4] *Sahasrasringo vrishabho yah samudrád udácharat*, the sun

8. We put to sleep all those women who are lying in the court-yard in litter on the bed, the women who are decorated with holiday perfumes.[1]

ANUVÁKA IV.

SÚKTA I. (LVI.)

The deities are the MARUTS; the metre of the first eleven verses is *Viraj* in two *padas*, of the remaining fourteen, *Trishṭubh*.

1. Who are these resplendent chiefs, the dwellers in one abode, the sons of RUDRA, friends of man, at present well mounted?[2] Varga XXIII.

2. No one indeed knows their origin, they alone respectively know their birth.

3. They go together by their own pure paths: roaring like the wind, and fleet as falcons, they mutually rival each other.

4. The sage may know those white-complexioned beings, (the MARUTS),[3] whom the vast PṚIṢNI bore at her udder.[4]

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with a thousand rays: through the worship of the sun, at a later date, *Kumára* was the patron of housebreakers.

[1] *Striyo yáh puṇyagandháh, mangalya gandháh*, wearing garlands of fragrant flowers on festival occasions, as at marriages and the like.

[2] *Sáma-Veda*, I. 433.

[3] *Etáni niṇyá*, which *Sáyaṇa* explains, *sweta varnáni bhután marutátmakáni*, white-coloured beings, identical with the *Maruts*.

[4] *Udho babhára*: *udhas* may mean the firmament or the womb, according to *Sáyaṇa*.

5. May the people, through (the favours of) the MARUTS, always be victorious, possessed of male posterity, and in the enjoyment of wealth.

6. The MARUTS rapidly repair to the place (of their destination), richly decorated with ornaments, invested with beauty, terrible by their strength.

7. Terrible be your strength, stedfast your energies, prosperous be the company of the MARUTS.

8. Glorious is your vigour, unrelenting are your minds; (the exertion) of your irresistible force, the agitator (of the trees), is like (the manifold tone of the prayers of) a *muni*.[1]

9. Withhold from us your ancient blazing (weapon): let not your displeasure light upon us at this sacrifice.

10. I invoke your beloved names, MARUTS, destroyers (of foes), that they who are desirous of the offering may be satisfied.

Varga XXIV.

11. Bearers are (the MARUTS) of bright weapons, rapid are they in motion, wearers of brilliant ornaments, and self-irradiators of their persons.

12. Pure oblations be offered, MARUTS, to you who are pure: the shedders of water proceed by truth to truth, pure, purifying, of pure birth.

13. Bright ornaments,[2] MARUTS, are on your

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[1] The text has *dhuni muniriva*, the agitation like a *muni*; the sounds produced by the shaking of the trees are like the varied intonations of a reciter of praises, is *Sáyaṇa's* explanation.

[2] *Khadayo alankára irseshàh*: *khadi* occurs before for a

shoulders, shining[1] (necklaces) are pendant on your breasts, glittering with rain, like lightnings, you are distributing the waters with your weapons.

14. Your celestial splendours, MARUTS, spread wide: objects of worship, you send down (the waters) that beat down (the dust):[2] accept, MARUTS, this your portion of the domestic worship of the household multiplied a thousand-fold.[3]

15. If, MARUTS, you justly appreciate the praise of the devout offerer of (sacrificial) food, conjoined with oblations, then promptly bestow (upon us) riches, comprehending excellent male posterity, such as no unfriendly man can take away.

16. The swift-moving MARUTS are like rapid horses, shining like men gazing at a festival: innocent as children in the (paternal) mansion, frolicksome as calves, they are the dispensers of water.

Varga XXV.

17. May the munificent MARUTS, filling the beautiful

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guard for the hand, I. 168. 3: it is more usual to describe the *Maruts* as bearing lances on their shoulders.

[1] The text has only *rukmá, rochamáná,* shining: the scholiast supplies *hárá*: elsewhere the *Maruts* are said to have golden cuirasses on their breasts, and possibly *rukmá* here implies the same.

[2] *Námáni tiradhwam, pánsún namayanti*; *námány udakáni*: *námáni* means waters, for they bend down the dust.

[3] How can one portion become a thousand? asks the scholiast; and he answers by quoting a rather obscurely expressed text, which implies that the amount of an offering is computed, not by its actual number, but by that assigned to it by the divinity to whom it is offered, *yávád eka devatá kámayate, yávad eká tavad ahutih prathate.*

heaven and earth with their glory, make us happy: your fatal weapon, the render of clouds, the destroyer of men, be far from us: bend down to us, VASUS, with blessings.

18. Praising your universal liberality, MARUTS, the ministrant priest repeatedly worships you, seated (in the sacrificial chamber): he, showerers (of benefits), who is the guardian of the zealous (worshipper), he, (the priest), who is void of insincerity, glorifies you with hymns.

19. These, MARUTS, give pleasure to the zealous (worshipper): these humble the strength of the strong man: these protect their adorers from the malignant: they entertain severe displeasure towards the withholder of offerings.

20. These, MARUTS, encourage the prosperous man: they encourage the (poor) wanderer: they, as VASUS, are pleased (with you): showerers (of benefits), dissipate the darkness: grant us many sons and grandsons.

Varga XXVI. 21. Never, MARUTS, may we be excluded from your bounty: let us not, lords of chariots, be last in its apportionment: make us sharers in that desirable opulence which, showerers (of benefits), is born of you.

22. When heroic men, filled with wrath, assemble for (the sake of conquering) many plants[1] and people, then, MARUTS, sons of RUDRA, be our defenders in battles against our enemies.

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[1] *Yahvíshu, oshadhíshu vikshu* is explained, *mahatíshu*

23. You have bestowed, MARUTS, many (benefits) on our forefathers, which praiseworthy (benefits) have been celebrated in former times: by the (favour of the) MARUTS the fierce (warrior) is victorious in combats: by the (favour of the) MARUTS the worshipper ever obtains food.[1]

24. May our male progeny, MARUTS, be vigorous, one who is intelligent, the scatterer of (hostile) men, by whom we may cross the water (of enmity) to a secure dwelling: may we, your (servants), dwell in our own abode.

25. May INDRA, VARUṆA, MITRA, AGNI, the waters, the plants, the trees, be pleased with us: may we recline in happiness upon the lap of the MARUTS: and do you ever cherish us with blessings.

SÚKTA II. (LVII.)

Deities as before; the metre is *Trishṭubh*.

Varga XXVII.

1. Adorable (MARUTS), the worshippers vigorously celebrate at sacrifices your appellation of company of the MARUTS, they who cause the spacious heaven and earth to tremble, the clouds to rain, and move everywhere terrible.

2. The MARUTS verily are the benefactors of him

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oshadhíshu prajásu jetavyásu, in great plants and people to be subdued; by plants or vegetables, *oshadhi*, we may perhaps understand cultivated lands.

[1] *Marudbhir, it, sanitá vájam arvá*: the last word is explained, *stotrair abhigantá*, one who overcomes by praises; or it may have its usual sense of a horse, when the sentence may be rendered, through the *Maruts* a horse is the obtainer (of success) in war.

who praises them, the gratifiers of the wishes of the institutor of the solemnity: do you, being pleased, sit down to-day upon the grass at our ceremony, to partake (of the sacrificial food).

3. No other (deities give) such (good things) as the MARUTS, as they shine with brilliant (ornaments), weapons, and persons: illumining heaven and earth, wide-radiating, they heighten their common lustre for (our) good.

4. May that blazing (weapon) of yours, MARUTS, be far from us, although, through human infirmities, we offer you offence: let us not, adorable MARUTS, be exposed to your (shaft): may your favour, the source of abundance, ever be shewn unto us.

5. May the MARUTS, who are irreproachable, pure, and purifying, delight in this our ceremony: protect us, adorable MARUTS, with favourable thoughts: be ever anxious to sustain us with food.

6. May the glorified MARUTS partake of the oblations, they who, accompanied by the bending waters, are the leaders of rites: bestow water, MARUTS, upon our progeny, return suitable opulence for (the donation of sacrificial) riches.

7. Glorified MARUTS, do you all come at the time of sacrifice to the presence of the worshippers along with your protections, for you are they who, of your own will, multiply our hundreds:[1] do you ever cherish us with blessings.

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[1] *Ye nas tmaná ṣatino varddhayanti*, who increase us, that with sons, grandsons, and the like, we may become hundreds.

Súkta III. (LVIII.)

The deities and metre as before.

Varga XXVIII.

1. Offer worship to the company (of the Maruts), the associated dispensers of moisture, which is powerful over the celestial region: the Maruts, by their greatness, oppress both heaven and earth; they spread from the earth and the firmament to heaven.[1]

2. Formidable, high-spirited, quick-moving Maruts, your birth is from the illustrious Rudra: every gazer on the sun[2] is alarmed with the course of you who are pre-eminent in lustre and strength.

3. Grant, Maruts, to us who are affluent (in sacrificial offering) abundant food; accept complacently our earnest praise: the path you follow is not hurtful to living beings: may it increase our (prosperity) by (your) desirable protections.

4. The pious man protected, Maruts, by you, is the possessor of hundreds: the assailant, overcomer (of his foes), protected by you, is the possessor of thousands: protected by you, the Emperor slays his enemy: may the wealth that is given, agitators, by you ever be abundant.

5. I adore those sons of the showerer, Rudra: may the Maruts, repeatedly invoked, again come to us:

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[1] *Nakshante nákam nirṛiter avansát*: *nirṛiti* is here said to be a synonyme of *bhúmi*, and *avansa* of the *antariksha*.

[2] *Viśwah swardris*, that is, all living creatures; or it may mean also, according to *Sáyaṇa*, what looks up to the sky, that is, a tree, trees being naturally alarmed at the approach of the wind.

may we expiate (by praise) whatever we have committed secretly or openly against the swift-moving MARUTS, by which they are displeased.

6. The pious praise of the opulent MARUTS has been recited: may the MARUTS be gratified by this hymn: remove far from us, showerers (of benefits), those who hate us: and do you ever cherish us with blessings.

SÚKTA IV. (LIX.)

The deities are the MARUTS, except in the last verse, which is dedicated to RUDRA; the metre of the first, third, and fifth stanzas is *Brihati*, of the second, fourth, and sixth, *Satobrihati*, of the seventh and eighth, *Trishṭubh*, of the next three, *Gáyatrí*, and of the twelfth, *Anushṭubh*.

Varga XXIX. 1. AGNI, VARUṆA, MITRA, MARUTS, grant happiness, gods, to him whom you preserve from (the perils of) this (world), whom you guide here (to the paths of virtue).[1]

2. Through your protection, gods, the man who worships on an auspicious day overcomes his adversaries: he who offers abundant (sacrificial) food to you to detain you (at his rite) enlarges his habitation.

3. VASISHṬHA overlooks not the very lowest amongst you; MARUTS, who are desirous (of the libation), do

[1] *Yam trayadhwam idam idam, yam cha nayatha: idam* is explained, in the first place, by *itas*, from this, *bhaya hetoh*, cause of peril; in the second, *idam* implies *san-márgam*, road of virtue.

you all drink together to-day of our effused *Soma* juices.[1]

4. Your protection, leaders (of rites), yields no detriment to him whom you defend in battles: may your latest favour return to us: come quickly, eager to drink the *Soma*.

5. Do you whose riches are connected together come to partake of the (sacrificial) viands, for, MARUTS, I offer to you these oblations, therefore go not away to any other (sacrifice).

6. Sit down on our sacred grass: come to bestow upon us desirable riches: doing no harm, MARUTS delight in the sweet *Soma* libation presented at this season.

7. May the MARUTS yet unrevealed, decorating their persons, descend like black-backed swans: let the entire company gather round me like happy men rejoicing together at a solemn rite.

Varga XXX.

8. The man, MARUTS, who wounds our feelings, he who, rebuked by all, yet seeks, VASUS, to kill us, he would bind us in the bonds of (VARUṆA), the avenger (of iniquity), such a man do you destroy with a consuming fatal weapon.

9. MARUTS, destroyers of foes, this oblation is designed for you: do you, who are the devourers of enemies, (coming) with your protections, graciously accept it.

10. Objects of domestic worship, munificent MARUTS, come with your protections: go not away.

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[1] *Sáma Veda*, I. 241.

11. MARUTS, of independent strength, who are far-seeing, glorious as the sun,[1] come hither, come hither, I invoke you to the sacrifice.

12. We worship TRYAMBAKA,[2] whose fame is fragrant,[3] the augmenter of increase:[4] may I be liberated from death,[5] and, like the *Urváruka*[6] from its stalk, but not to immortality:[7] let us worship TRYAMBAKA,

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[1] The text has *Súrya twachas*, literally, sun-skinned.

[2] According to the scholiast the term means the father, *ambuka*, of the three deities, *Brahmá*, *Vishṇu*, and *Rudra*: the *Rig-vidhán* identifies him with *Mahádeva*; but the authority is of no great weight.

[3] *Sugandhim* is explained, *prasáritapunya kútim*, whose fame of virtue is spread; or as illustrated by another text quoted in the comment, in like manner as the fragrance of a tree full in flower sheds sweetness, so spreads the fragrance of holy actions; the memory of the just, smells sweet and blossoms in the dust.

[4] *Pushṭi varddhanam*, the augmenter of nutrition, is interpreted, *jagad-víjam*, the seed of the world; but the simple meaning of the multiplier of good things subservient to objects of bodily enjoyment, as wealth, *ṣariradhanádivishayán varddhayati yah*, is preferable.

[5] *Mrityor mokshíya* may also mean, may I be liberated from the world, or the revolutions of life and death: may I attain *moksha*.

[6] The *urváruka* is called also the *karkaṭi*, a species of cucumber.

[7] *Mámṛitat má á amrita*, not to or until the immortal or immortality, understanding thereby either the long life of the gods or *swarga*, paradise, the wish expressed being for final emancipation: this notion, and the denomination *Tryambaka*, are, in my opinion, decisive of the spuriousness of this stanza: the repetition of the half stanza to make up a whole is something unusual; the verse occurs in the *Yajur-Veda*, 3. 60, and is, in

whose fame is fragrant, the augmenter of increase: may I be liberated from death like the *Urváruka* from its stalk, but not unto immortality.

ADHYÁYA V.

MAṆḌALA VII. CONTINUED.

ANUVÁKA IV. CONTINUED.

SÚKTA V. (LX.)

The deities are MITRA and VARUṆA, except in the first verse, in which SÚRYA is the divinity; the *Ṛishi* is, as throughout, VASISHṬHA; the metre *Trishṭubh*.

Varga I.

1. SÚRYA, when rising to-day, declare the truth to MITRA and VARUṆA, that we are void of sin: may we, ADITI, be (approved of) among the gods: praising thee, ARYAMAN, may we be dear to thee.

2. This SÚRYA, the beholder of man, rises, MITRA and VARUṆA, upon both (heaven and earth), moving (in the sky): he who is the preserver of all that is stationary or moveable, witnessing the upright acts or the sins of mortals.

3. He has harnessed his seven bay steeds, MITRA and VARUṆA, (to come) from your common dwelling-

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some instances, differently interpreted; *Tryambaka* is termed *netratrayopetam Rudram*, the triocular *Rudra*: *sugandhim*, *divya gandhopetam*, of celestial fragrance: the *urváruka* is said to mean the *karkandhu*, which, when ripe, falls of itself from its stalk.

place, (the firmament): the horses that, shedding water, convey that SÚRYA who, friendly to you both, (contemplates all) regions, and looks carefully upon living creatures as (a herdsman) upon the herd.

4. For you, (MITRA and VARUṆA), the sweet-flavoured viands have been prepared: the sun has ascended the shining firmament, for whom the ÁDITYAS and the consentient MITRA, VARUṆA, ARYAMAN, make ready the paths.

5. These (deities), MITRA, ARYAMAN, VARUṆA, are the detecters of much untruth: these unconquered sons of ADITI, dispensers of happiness, are magnified in the hall of sacrifice.

6. These, the unsubdued MITRA, VARUṆA, and ARYAMAN, animate with energies the unconscious (sleepers): repairing to the intelligent performer (of pious acts), they lead (him) by safe paths (to heaven), removing all iniquity.

Varga II.

7. (Beholding) with unclosing eyes, and cognisant (of the things) of heaven and earth, they conduct the ignorant man (to duty): in the lowest depth of the river, (through them), there is a bottom: may they lead us to the opposite shore of the vast expanse.[1]

8. Including our sons and grandsons in that preserving and auspicious felicity which ADITI, MITRA, and VARUṆA confer upon the liberal donor (of the

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[1] *Vishpitasya páram*: the former is explained only by *vyáptitasya*, expanded: *Sáyaṇa* supplies the substantive *karmaṇah*, act, duty.

oblation), may we never, acting precipitately, incur the displeasure of the deities.

9. Let my adversary desecrate the altar by (ill-expressed) praises: repelled by VARUṆA, may he (undergo) various sufferings: may ARYAMAN defend us from those who hate us: confer, showerers (of benefits), a vast region upon the liberal donor (of oblations).

10. The association of these (three deities) is of mysterious lustre: by their secret strength they overcome (all enemies): showerers (of benefits), through fear (of you our opponents) are trembling: have mercy upon us in the mightiness of your strength.

11. These munificent (deities) conjointly accept the praise of the worshipper, and bestow a spacious mansion for a dwelling upon him who, for the sake of food and excellent riches, devotes his mind to your glorification.[1]

12. Excellent MITRA and VARUṆA, to you this adoration at sacrifices is addressed: remove from us all difficulties, and ever cherish us with blessings.

SÚKTA VI. (LXI.)

Deities and metre as before.

1. Spreading around the beautiful light, MITRA and VARUṆA, of you two divinities, SÚRYA rises: he

Varga III.

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[1] *Yo brahmaṇe sumatim ayajate* is explained, *yo yajamáno dadáti ṣobhanám buddhim yushmat stoharúpáya*, the institutor of the rite, who gives pure or pious understanding to the nature or form of your praise.

who beholds all existing beings apprehends the acts of mortals.

2. The sage, the solemnizer of sacrifice, the ancient hearer (of holy prayer),[1] earnestly repeats, MITRA and VARUṆA, your praises: he whose prayers, doers of good deeds, you favour, whose acts (of worship) you recompense not for years.[2]

3. You are vaster,[3] MITRA and VARUṆA, than the ample earth, vaster, bounteous donors, than the glorious and expansive heaven: you maintain beauty in plants and in people, diligent observers of truth, and vigilantly protecting (us).

4. Praise the splendour of MITRA and VARUṆA, whose strength, by its mightiness, keeps heaven and earth asunder: may the days of those who offer not worship pass without male descendants: may he who delights in sacrifice increase in prosperity.

5. Unperplexed, all-pervading showerers (of bene-

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[1] The text has *dírghaṣrut*, which is explained only by *chira kálam ṣrotá*, a hearer for a long time, an epithet of *Vasishṭha*, but in what sense is somewhat uncertain.

[2] *Á yathratwá na ṣaradah prinaithe* is explained, *yat karma bahún samvatsarán ápurayethe*, whose act you fill or fulfil many years: the scholiast passes by *na*, which may be the conjunction *and* as well as the negative *not*: in either case the sense is obscure: it may mean that the merit of the worship is so great that it cannot be adequately rewarded except after a long period.

[3] This is said to be implied by the preposition *pra* in the text, put for *praririchâthe*, as in *Súkta* lxi. *Maṇḍala* i. vol. i. p. 164, where we have the compound verb *prariricho*.

fits), these (praises) are for you, in which nothing surprising, no adoration (worthy of you), is beheld: the insincere commendations of men serve as offences: eulogies of you, although offered in secret, are not unappreciated.

6. I offer sacrifice to you two with praises, I invoke you, MITRA and VARUṆA, when in trouble: may the present hymns be capable of gratifying you: may these (my) prayers be acceptable to you both.

7. To you, divine MITRA and VARUṆA, to you this adoration at sacrifice is addressed: remove from us all difficulties, and ever cherish us with blessings.

SÚKTA VII. (LXII.)

The deity of the first three verses is SÚRYA, of the other three the divinities are MITRA and VARUṆA; the metre is *Trishṭubh.*

Varga IV.

1. SÚRYA spreads his vast and numerous rays over all the crowds of men: shining bright by day, he is beheld (by all) the same, the creator, the created,[1] he is glorified by his worshippers.

2. Rise up before us, SÚRYA, with thy glorious white horses: declare us free from sin to MITRA, VARUṆA, ARYAMAN, and AGNI.

3. May VARUṆA, MITRA, and AGNI, the alleviators of pain, the observers of truth, bestow upon us thousands (of riches): may they, the givers of

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[1] *Kratwá kritah* are explained, *Sarvasya karttá prajápatiná sampáditah,* the maker of all produced by *Prajápati.*

delight, grant us excellent (food): glorified by us, may they fulfil our desires.

4. Indivisible and mighty heaven and earth protect us who, of fortunate birth, have knowledge of you both: let us not incur the displeasure of VARUṆA, or of VÁYU, or of MITRA, the best beloved of men.

5. Stretch forth your arms for the prolongation of our existence, bedew with water the pastures of our cattle, render us honoured amongst men: ever youthful MITRA and VARUṆA, hear these my invocations.[1]

6. May MITRA, VARUṆA, ARYAMAN, grant affluence to us and to our posterity: may all paths be easy of access unto us: and do you ever cherish us with blessings.

SÚKTA VIII. (LXIII.)

The deity of the first four stanzas and of one half of the fifth is SÚRYA, and the deities of the rest are MITRA and VARUṆA; the metre as before.

Varga V.

1. The auspicious SÚRYA rises, the eye of all, the common (parent) of men: the divine eye of MITRA and of VARUṆA, who breaks through the glooms as through (investing) skin.

2. The animater of men arises, the great rain-shedding banner of SÚRYA[2] rolling on the universal

[1] *Yajur-Veda*, 21. 9: *Mahídhara's* interpretation is to the same purport as *Sáyaṇa's*, with slight variations.

[2] *Mahán ketur, arṇavaḥ súryasya*, the banner or emblem of *Súrya* is *Súrya*, which is probably all that *Sáyáṇa* means

wheel, which the white steeds yoked to his car drags along.

3. Delighted by the praises (of his worshippers), the radiant sun rises from the lap of the dawns: that divine sun gratifies my desires, who limits not the lustre that is common (to all).

4. The bright and glorious sun rises from the firmament far-going, traversing (the heavens), diffusing light: verily all beings animated by SÚRYA proceed and execute their assigned labours.

5. He travels the path which the immortals have prepared for his course, darting along like a hawk: we worship you, MITRA and VARUṆA, when the sun has risen, with praises and oblations.

6. May MITRA, VARUṆA, ARYAMAN, grant affluence to us and to our posterity: may all paths be easy of access to us, and do you ever cherish us with blessings.

SÚKTA IX. (LXIV.)

MITRA and VARUṆA are the deities; the metre is *Trishṭubh*.

1. Ruling over the waters that are in heaven and earth, impelled by you, (the clouds) assume the form of rain:[1] may the auspiciously manifested MITRA, the

Varga VI.

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when he maintains that we have here an arbitrary change of case, and that for *Súryasya* we should have *Súryah* in the nominative.

[1] *Pra vám ghṛitasya nirṇijo dadíran* is explained, *yuvábhyám preritá meghá udakasya rúpáṇi prayachchhanti*, impelled by you the clouds give the forms of water; or, according

royal ARYAMAN, the powerful VARUṆA, accept our oblation.

2. Sovereigns, mighty preservers of water, powerful lords of rivers, come to our presence: send down to us, munificent MITRA and VARUṆA, from the firmament, sustenance and rain.

3. May MITRA, VARUṆA, the divine ARYAMAN, conduct us by the most practicable paths, then, (when we desire their guidance), accordingly as ARYAMAN promises to the liberal donor (of oblations), may we, enjoying the protection of the gods, rejoice in abundance, together with posterity.[1]

4. MITRA and VARUṆA, bedew with water him who fabricates your chariot in his mind, offering high praise, and confirming it (by sacrifice): render, sovereign (deities), the people well affected towards him.

5. VARUṆA and MITRA, this praise, pure as the *Soma* libation, has been offered to you, and also, ARYAMAN, (to thee):[2] protect our rites: be awake to our praises: and do you ever cherish us with blessings.

SÚKTA X. (LXV.)

Deities and metre as before.

Varga VII. 1. When the sun has risen, I invoke MITRA and

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to another explanation, *ghṛita* keeps its ordinary sense, the forms of butter, that is, oblations, are given to you.

[1] *Ishá madema saha*, with food rejoice, together with posterity, *putrádibhih*, understood.

[2] The text has *váyave*: *Váyu* is said to be a synonyme of *Aryaman*.

you, VARUṆA, of pure vigour, whose imperishable and superior might is triumphant in the crowded conflict over all enemies.

2. They verily are mighty among the gods: they are rulers: they bestow upon us a numerous posterity: may we obtain you, MITRA and VARUṆA, whether on earth or in heaven, and wherever the (passing) days may preserve us.

3. Holders are you of many fetters, barriers against the irreligious, invincible by hostile mortals: may we cross over all the danger, MITRA and VARUṆA, by the path of sacrifice, to you, as (we cross over) water by a boat.

4. Come, MITRA and VARUṆA, to our offered oblation: sprinkle our place of sacrifice with water and with viands: (who) in this world (may) present to you such) excellent (donations) that you may (thereby be induced to) gratify mankind with celestial and beautiful water.[1]

5. VARUṆA and MITRA, this praise, pure as the *Soma* libation, has been offered to you, and also, ARYAMAN, (to thee): protect our rites: be awake to our praises: and do you ever cherish us with blessings.

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[1] This passage is very obscurely expressed, although the purport may be guessed, with the aid of the scholiast: it is literally, towards you two here an excellent to man bestow of water celestial, beautiful, (or flowing), *prati rám atra varamá janáya prinitam udnah divyasya chároh.*

SÚKTA XI. (LXVI.)

The deities of the three first stanzas are MITRA and VARUṆA, of the fourth and following, to the thirteenth inclusive, the ÁDITYAS, SÚRYA is the deity of the three next, MITRA and VARUṆA are again the deities of the last three verses; the metre of the first nine stanzas is *Gáyatrí*, of the tenth, twelfth and fourteenth *Bṛihatí*, of the eleventh, thirteenth and fifteenth *Sato-bṛihatí*, of the sixteenth *Puro-ushṇih*, and of the rest *Gáyatrí*.

Varga VIII.

1. May this our propitiatory praise, accompanied by oblations, proceed to you, MITRA and VARUṆA, of reiterated manifestations.[1]

2. You whom the gods uphold for their invigoration, both mighty, masters of strength and of diffusive radiance.

3. Protectors of our dwellings, protectors of our persons, MITRA and VARUṆA, perfect the rites of your adorers.

4. May MITRA, the destroyer of sin, ARYAMAN, SAVITṚI, BHAGA, bestow (upon us) to-day at sun-rise[2] what (we pray for).

5. May this our dwelling be well protected, liberal deities, on your departure, you who purify us from sin;

Varga IX.

6. And who are sovereign over all, and, with ADITI, preside over this unobstructed and great ceremony.[3]

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[1] *Tuvijátayoh*, repeatedly born, as presiding over day and night they may be said to be manifest repeatedly in daily succession.

[2] *Sáma-Veda*, II. 701; *Yajur-Veda*, 33. 20.

[3] *Uta swarájo aditiradabdhasya vratasya ye, maho rájána*

7. I glorify you, MITRA and VARUṆA, and ARYAMAN, the consumer of enemies when the sun has risen.

8. May this praise (be effective) for unimpeached strength, along with golden treasure: may it (be effective), sages, for the fulfilment of (the objects of) the sacrifice.

9. May we be thine, divine VARUṆA: may we, along with pious worshippers, be, MITRA, thine: may we obtain food and water.[1]

10. Manifold, radiant as the sun, AGNI-tongued augmenters of sacrifice, you who have limited the three universal sacrifices with comprehensive rites.[2]

11. Who have established the year, and then the month and the day, the sacrifice, the night, and the holy text, they, the royal deities, VARUṆA, MITRA, ARYAMAN, enjoy unrivalled might. Varga X.

12. Therefore to-day at sunrise we solicit you with hymns for (wealth), which VARUṆA, MITRA, ARYAMAN, bearers of water, you convey.

13. Accepters of rites, generated for rites, aug-

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iṣate, the place of *Aditi*, is rather doubtful, as the text has no copulative: the scholiast proposes as one reading, *Aditis teshám mátá*, of them *Aditi* is the mother, or that which follows, *Mitrádayo aditischa*, *Mitra* and the rest and *Aditi*.

[1] *Isham swas cha dhímahi* is explained, *annam udakam cha dhárayámahe*, may we retain food and water: this and the two preceding verses form a *Tricha*, to be repeated at the morning sacrifice: they occur also *Sáma-Veda*, II. 417—419.

[2] *Triṇi ye yemuh vidatháni dhítibhih viśváni paribhútibhih* is explained, *ye tríṇi vyáptáni kshityádisthánáni páribhávu-*

menters of rites, fierce enemies of the neglecter of rites, may we, as well as those men who are your adorers, be in (the enjoyment of) the highest felicity, all confirmed by you.[1]

14. That beautiful orb (of the sun) rises on the near margin of the sky as the swift, divine, white-coloured (steed) bears it along for the beholding of all men.

15. The seven gliding steeds convey the sun, the lord of every individual moving or stationary thing,[2] traversing the whole world in his chariot for the good (of all).

16. That pure eye (of the universe), beneficial to

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kaih kharmabhih prayachchhanti, who give the three spread places, earth and the rest, with overcoming acts: it is not very clear what is intended: perhaps merely to say that *Mitra* and the rest are worshipped as the objects of three rites, with definite ceremonies or at definite seasons.

[1] *Teshám vah sumne suchchhardishtame*, of those of you in the most blissful opulence, or in happiness, united with a most delightful dwelling, *sukhatame dhane, atyantaramaniyagriha-yukte sukhe vá.*

[2] *Sírshṇah sírshṇo jagatas tasthushaspatim*, the lord of stationary and moveable head by head: the scholiast would apparently connect *Siras* with the horses of the sun, the ablative or genitive being put for the instrumental, *sirasá, swaswaṣira sá vahanti súryam*, they bear the sun by his own head; or the head, he says, may be put for the being with a head, *ṣirah sabdena tad-ván padárthah*, that is to say, the whole of such objects, *tasya-kártsnyam*, or the best of all, *sarvasya ṣreshtham*: he seems rather puzzled: it probably implies only each or individual.

the gods, rises: may we behold it for a hundred years: may we live a hundred years.[1]

17. Unconquerable, resplendent VARUṆA and MITRA, (induced) by our praises, come to drink the *Soma* juice.

18. Gentle MITRA and VARUṆA, destroyers of foes, come from heaven with your glories, and drink the *Soma* juice.

19. Come, MITRA and VARUṆA, leaders of rites, propitiated by the oblation, and drink the *Soma*, augmenters of the sacred rite.

SÚKTA XII. (LXVII.)

The deities are the AṢWINS; the metre is *Trishṭubh*.

Varga XII.

1. Lords of men, (I approach) to adore your chariot with devout praise and oblation, I address it as if it were a messenger to awaken you, adorable deities, as a son (addresses) his parents.

2. Kindled by us, AGNI blazes, the extremities of the darkness are seen nigh at hand, the banner (of the sun) is perceived rising with the glory on the east of the dawn, the daughter of heaven.

3. Verily, AṢWINS, the pious priest repeating (your praises) glorifies you, NÁSATYAS, with hymns: come therefore by formerly-trodden paths to our pre-

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[1] *Yajur-Veda*, 36. 24, which adds, *sriṇuyáma ṣaradaḥ ṣatam, prabravráma ṣaradaḥ ṣatam, adínáḥ syáma ṣaradaḥ ṣatam, bhúyaṣcha ṣaradaḥ ṣatam*, may we hear, may we speak, may we be independent, for a hundred years or more.

sence with your chariot, familiar with heaven, laden with treasure.

4. Relying on you, AṢWINS, as protectors, desirous of wealth, MÁDHWÍS, I invoke you when the *Soma* is effused: may your stout horses bring you (hither): drink the sweet juices poured out by us.

5. Divine AṢWINS, render my sincere and undisturbed adoration, offered for the sake of riches, (efficacious) for their acquisition: preserve all my faculties in (the time of) battle: protectors of pious acts, (influenced) by our acts, bestow upon us (wealth).

Varga XIII.

6. Protect us, AṢWINS, in these pious acts, may our procreative power fail not; but (through your favour) possessing sons and grandsons, distributing desired riches and enjoying ample wealth, may we accomplish the worship of the gods.

7. This treasure given by us has been placed, MÁDHWÍS, before you, like (an envoy) who has come to the presence (of a prince) for (acquiring his) friendship: come to our presence with benevolent thoughts, accepting the oblations offered amongst human beings.

8. Nourishers of all, the chariot of you two, who are associated in a common purpose, traverses the seven flowing (streams): the excellent horses harnessed by the gods, who bear you rapidly, careering in the car, are never wearied.

9. Be propitious to those who are affluent[1] (in

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[1] *Asaşchata bhútam*, Sáyaṇa says, here means *anuraktau*

oblations), who offer the wealth that is to be offered for the sake of riches: they who encourage a kinsman[1] with kind commendations, distributing wealth of cattle and of horses.

10. Ever youthful Aświns, hear to-day my invocation: come, Aświns, to the dwelling where the oblation is prepared: grant wealth (to the offerer): elevate the worshipper: and do you ever cherish us with blessings.

Súkta XIII. (LXVIII.)

The deities as before: the metre of the first seven stanzas is *Viráj*, and of the two last *Trishṭubh*.

Varga XIV.

1. Illustrious Aświns, lords of handsome horses, come hither, propitiated, Dasras, by the praises of your adorer, and partake of our consecrated oblations.

2. The exhilarating viands have been prepared for you: come quickly to partake of my oblation: disregarding the invocations of an adversary, listen to ours.

3. Your chariot, Aświns, in which you ride with Súryá, hastens towards us at our solicitation, traversing the regions as swift as thought, and laden with a hundred blessings.

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bhavatam; but he explains it *kutrápi asajyamánau*, being anywhere unoccupied, unattached,—meaning, be unattached to, or uninterested in, any except the present worshippers.

[1] *Bandhu* may also, it is said, mean the *Adhwaryu*, or ministrant priest, *phalena badhnáti*, whom one binds by a reward.

4. When the stone, seeking to propitiate you two divinities, is raised aloft, and loudly sounds, expressing for you the *Soma* juice, then the pious worshipper brings you back, beautiful divinities, by his oblations.

5. Wonderful, verily, is the wealth that is yours: you have liberated from the cave ATRI,[1] who is dear to you, and enjoys your protection.

Varga XV. 6. Such was your benevolence, AṢWINS, to CHYAVANA, praising and offering oblations, that you in requital rescued his body from departure.

7. When faithless friends had abandoned BHUJYU[2] in the midst of the ocean, you brought him to shore, devoted to and relying upon you.

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[1] *Nyatraye mahishwantam yuyotam*, you separated the *mahishwat* from *Atri*: the scholiast considers *mahishwat* as a synonym of *ṛibísa*, which has occurred before: it is amongst the 134 words at the end of the *Nighaṇṭu* of the *Nirukta*, of which there is no explanation; but in *Maṇḍ*. i. *S*. cxvi. v. 8, vol. i. 290, *ṛibíse* is explained, *apagataprakáṣe píḍáyantragrihe*, in a dark house of implements of torture. *Sáyaṇa* elsewhere considers it equivalent to *agni*, or rather *tushágni*, or fire of chaff, as he explains, in the following *Súkta* lxxi. v. 5, *anhasas* by *ṛibísád agneh sakáṣát*. Although the word does not occur, the incident is alluded to more than once in the first *Maṇḍala*, *Súkta* cxii. 7, where the commentary says *Atri* was thrown into a machine-room with a hundred doors, where he was roasted; and again, cxviii. 7, the same explanation occurs, *ṣatadwáre píḍáyantragrihe . . . . . tushágnim ṣítenodakena avárayethám*, you extinguished with cold water the chaff fire by which *Atri* was burnt when thrown into the house of machines of torture with a hundred doors. A reference is made to *Maṇḍala* x. 39. 9.

[2] See vol. i. 289. 294. 306.

8 You have granted (his desires) to VṚIKA,[1] exhausted by his devotions: when called upon you have listened to ŚAYU: you are they who have filled the barren cow (with milk) as (a river) with water: you have (endowed her) with strength, AŚWINS, by your deeds.

9. This your devoted worshipper, waking before the dawn, praises you with hymns: nourish him with food, and let the cow (nourish him) with her milk: and do you ever cherish us with blessings.

SÚKTA XIV. (LXIX.)

The deities as before; the metre is *Trishṭubh.*

Varga XVI.

1. May your golden chariot, drawn by your vigorous horses, blocking up heaven and earth, come to us, following the track of the waters, radiant with (glowing) wheels, laden with viands, the protector of men, the receptacle of food.

2. Renowned among the five orders of beings, furnished with three benches,[2] harnessed at will, may it come hither: that (vehicle) wherewith you repair to devout mortals, whithersoever, AŚWINS, directing your course.

3. Well horsed and celebrated, come, AŚWINS, to our presence: drink, DASRAS, the sweet pledge: your

[1] The commentator seems rather uncertain as to *Vṛika,* which usually means malignant or impious: it may mean, he says, a person.

[2] *Trivandhurah ;* compare also i. 47. 2, and i. 183. 1.

chariot, conveying you, with your spouse, furrows with its two wheels[1] the extremities of the sky.

4. The daughter of SÚRYA made choice of your chariot at the approach of night: you defend the devout worshipper by your deeds, when the resplendent (sacrificial) food proceeds to you to secure your protection.

5. Riders in the chariot, AṢWINS, come for our purification and welfare to this our sacrifice, at the dawn of day, with that chariot which is clothed in radiance, and which, when harnessed, traverses its (appointed) road.

6. Leaders of rites, like (thirsty) cattle, thirsting for the radiant (*Soma*), hasten to-day to our sacrifice: in many ceremonies do the pious propitiate you with praises: let not other devout worshippers detain you.

7. You bore up BHUJYA, AṢWINS, from the waters, when cast into the sea, bearing him to shore by your exertions with your undecaying, unwearied, unharassed horses.

8. Ever youthful AṢWINS, hear to-day this my invocation: come, AṢWINS, to the dwelling where the oblation is prepared, grant wealth (to the offerer), elevate the worshipper, and do you ever cherish us with blessings.

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[1] *Vartanibhyám*:—*vartani* is usually rendered a road: it is here explained by *chakrábhyám*.

SÚKTA XV. (LXX.)

The deity and metre as before.

Varga XVII.

1. All-adored Aṣwins, come to our (sacrifice), to that place on earth which has been designated yours, which, like a swift, broad-backed horse,[1] awaits you, and on which you are seated as firmly as in a dwelling.[2]

2. This excellent praise, redolent of food, propitiates you: the ewer has been heated in the dwelling of the worshipper,[3] which, reaching you, fills the ocean and the rivers (through the rain it obtains), associating you (in the rite), like two well-matched horses in a chariot.

3. To whatever places you may descend, Aṣwins, from heaven, whether amidst the spreading plants, or amongst men, or sitting on the summit of the clouds, be the bearers of food to the man, the donor (of the oblation).

4. Inasmuch, divine Aṣwins, as you accept that which is most acceptable in the plants and in the waters,[4] and those (things) which are most suitable to

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[1] *Suna-prishthah* is, the scholiast says, *sukhakara*, pleasant, delightful, *vipulatwát*, from its breadth.

[2] *Á yat sedathur dhruvase na yonim* is not very clear. The comparison is explained, *dhruváya nivásáya sthánam iva*, like a place for a durable soil.

[3] *Gharma*: see vol. iii. p. 281. The scholiast connects it with *pravarga*,—*gharmah pravargaschà*.

[4] Meaning, according to the scholiast, the cakes of meal and the *Soma* juice offered in sacrifices.

you, (the offerings) of the *Ṛishis*, therefore, bestowing upon us ample riches, (favour us) as you have favoured former couples.[1]

5. Aṣwins, hearing the many prayers of the *Ṛishis*, you look (favourably) upon (us): come to the sacrifice of this man, and may your desired favour be (shewn) him.

6. Come, Násatyas, to the excellent Vasishṭha, the worshipper who, accompanied by the priests, is present, offering oblations and repeating praises: these prayers are recited to (bring) you (hither).

7. This adoration, Aṣwins, this praise (is for you): be gratified, showerers (of benefits), by this laudation: may these eulogies, addressed to you, reach you: and do you ever cherish us with blessings.

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[1] Sacrificers, or institutors of sacrifices, *yajamánas,* and their wives.

ANUVÁKA V.

ADHYÁYA V. CONTINUED.

SÚKTA I. (LXXI.)

The deities and metre as before.

Varga XVIII.

1. Night retires before the dawn, the sister (of the AṢWINS): the dark night leaves the path clear for the radiant (sun): upon you, who are affluent in horses, affluent in cattle, we call day and night: keep away from us the malevolent.

2. Come to the mortal, the donor (of oblations), bringing desired wealth in your chariot: keep afar from us famine and sickness: day and night, MÁDHWÍS, protect us.

3. May your docile and vigorous (horses) bring hither your chariot at the approaching dawn: conduct hither, AṢWINS, your radiating, wealth-laden chariot, with your rain-bestowing steeds.

4. With that chariot, lords of men, which is your vehicle, which has three benches,[1] is laden with wealth, and is the precursor of day, come, NÁSATYAS, to us; with that chariot which traverses (the sky) as your all-pervading form.[2]

5. You exempted CHYAVANA from decay:[3] you

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[1] See p. 150. n. 1.

[2] *Abhi yad vám viṣwapsnyo jigáti* is explained, *yo ratho vám vyáptarúpo abhigachchhati;* or it may mean, since *Vasishṭha* praises you,—*viṣwapsnyah* being a name of *Vasishṭha.*

[3] See vol. i. p. 308.

mounted PEDU upon a swift charger:[1] you extricated ATRI from torture and darkness: you replaced JÁHUSHA in his rebellious kingdom.[2]

6. This adoration, AṢWINS, this praise (is for you): be gratified, showerer (of benefits), by this laudation: may these eulogies, addressed to you, reach you: and do you ever cherish us with blessings.

SÚKTA II. (LXXII.)

The deities and metre as before.

Varga XIX. 1. Come, NÁSATYAS, with your cattle-giving, horse-bestowing, wealth-yielding chariot: all praises[3] gather round you, who are resplendent with admirable beauty of person.

2. Sharing in satisfaction with the gods, come to our presence, NÁSATYAS, with your chariot, for the friendship (that prevails) between you and us is from our forefathers: a common ancestor[4] (is ours): acknowledge his affinity.

3. Praises waken up the AṢWINS, kindred adorations (arouse them) and the celestial dawns: the sage, addressing these laudations to the adorable

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[1] *Niranhasas tamasah spartam Atrim;* Sáyana: *anhasah, ṛibísát tushágneh sakását, tamasaṣcha guhántahsthitáchcha:* see vol. i. p. 307.

[2] See vol. i. p. 312.

[3] *Viswá niyutah: niyut* is here said to mean *stuti*, praise.

[4] *Vivaswat* and *Varuṇa* were both sons of *Kaṣyapa* and *Aditi*: the *Ádityas* are the sons of the former, *Vasishṭha* of the latter, consequently they are first cousins.

heaven and earth, glorifies the NÁSATYAS in their presence.

4. When the dawns arise, your worshippers, AṢWINS, proffer you praises: the divine SAVITṚI casts his splendours on high: the fires, with their (kindled) fuel, greatly glorify you.

5. Come NÁSATYAS, from the west, from the east: (come), AṢWINS, from the south, from the north, come from every quarter with riches beneficial for the five classes of men: and do you ever cherish us with blessings.

SÚKTA III. (LXXIII.)

The deities and metre as before.

1. Devoted to the gods, and hymning their praise, we have crossed to the opposite shore of this (state of) darkness: the worshipper invokes the AṢWINS, the doers of many deeds, the most mighty, the first-born, the immortal. Varga XX.

2. The man who is dear to you, NÁSATYAS, the invoker of the gods, has taken his seat, he who offers worship and repeats praise: be nigh, AṢWINS, and partake of the libation: supplied with food, I address you at sacrifices.

3. Praising (the gods), we prepare the sacrifice for their coming: showerers (of benefits), be propitiated by this pious laudation: despatched like a swift messenger, VASISHṬHA arouses you, glorifying you with hymns.

4. May those two, the bearers (of oblations), approach our people, destroyers of *Rákshasas*, well-

nourished, strong-handed: accept our exhilarating (sacrificial) viands: injure us not, but come with good fortune.

5. Come, NÁSATYAS, from the west, from the east: come, AṢWINS, from the south, from the north, come from every quarter with riches beneficial for the five classes of men; and do you ever cherish us with blessings.

SÚKTA IV. (LXXIV.)

The deities as before; the metre of the first three stanzas and of the fifth is *Bṛihati*: of the fourth and sixth, *Sato-bṛihati.*

Varga XXI.

1. These pious praises glorify you, radiant AṢWINS: I call upon you, who are rich, in acts for preservation, for you repair to every individual.[1]

2. You are possessed, leaders (of rites), of marvellous wealth; bestow it upon him who sincerely praises you: alike favourably-minded, direct your chariot to our presence: drink the sweet *Soma* beverage.

3. Come, AṢWINS, tarry near us,[2] drink of the sweet libation: showerers (of benefits), by whom riches are won, milk the rain (from the firmament): harm us not: come hither.

4. Yours are the horses that, conveying you, bring you to the dwelling of the donor (of the oblation): divine leader (of rites), favourably inclined towards us, come with your rapid steeds.

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[1] *Sáma-Veda,* I. 304; II. 103: the whole of this *Súkta* is termed a *Pragátha.*

[2] *Yajur-Veda,* 33. 88.

5. The pious worshippers now approaching you unite to offer (you sacrificial) food: do you two, NÁSATYAS, grant to us who are affluent (in offerings) enduring fame and dwelling.

6. Those worshippers, the benefactors of men, doing injury to none who repair to you, like waggons[1] (to the farm), either prosper by their own strength, or inhabit an excellent abode.

SÚKTA V. (LXXV.)

The deity is the DAWN; the *Ṛishi*, as before, VASISHṬHA; the metre is *Trishṭubh*. This is one of the *Súktas* which the *Ṛig-vidhána* directs the worshipper to repeat on rising at the end of the night, calm and pure, and awaiting the appearance of the Dawn with his hands raised to his forehead, as by so doing he will obtain various kinds of wealth, gold, cattle, horses, grain, clothes, goats, sheep, male offspring and wives.

1. The DAWN, the daughter of heaven, has risen: she comes, manifesting her magnificence in light: she scatters our foes as well as the odious darkness, and relumes the paths that are to be trodden (by living beings).[2] Varga XXII.

2. Be unto us to-day the cause of great felicity: bestow, USHAS, (what is promotive) of great prospe-

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[1] The text has only *rathá iva*, like chariots: the scholiast adds, *vríhyádipúrṇá yathá prápnuvanti swámigriham*, loaded with rice and the like, arrive at the house of the owner.

[2] *Angirastamá pathyáh ajígah* is explained, *gantṛitamá padavír udgirati*, she throws up the paths that are to be most traversed, that is, *práṇinám vyavaháráya prakáṣayati*, she gives light for the transactions of living beings.

rity: give us wonderful riches and reputation: grant, divine benefactress of men, to mortals flourishing male posterity.[1]

3. These wonderful, immortal rays of the beautiful DAWN appear, giving birth to the pious rites of divine worship, and filling the firmament, they spread around.

4. Exerting herself, she approaches rapidly from afar (to give light) to the five classes of men, witnessing the thoughts of men, the daughter of heaven, the benefactress of living beings.

5. The bride of SÚRYA, the distributress (of food), the possessor of wonderful wealth, she rules over treasures (of every kind) of riches: hymned by the Rishis, the waster away of life, the mistress of opulence, she rises, glorified by the offerers (of oblations).

6. The bright and wondrous steeds, conveying the resplendent USHAS, are visible: she advances, radiant in her every-way-moving chariot: she bestows wealth upon the man who practices sacred rites.

7. True with the truthful, great with the great, divine with the deities, adorable with the adorable,[2]

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[1] The text has *ṣravasyum*, wishing for food: the comment explains it *annavantam putram*, a son having food.

[2] *Satyá satyebhir, mahatí mahadbhir, deví devebhir, yajatá yajatraih,* may also be understood, according to the scholiast, either as applying to *kiraṇaih*, rays,—the rays of the morning,—or to *anyair devaih*, with other deities, associated with whom the Dawn is true, mighty, and adorable.

she disperses the solid (glooms), she displays (the pastures) of the cattle: all creatures, the cattle especially, are longing for the DAWN.

8. Bestow upon us, USHAS, wealth, comprising cattle and horses, abundant food, and male offspring: let not our sacrifice incur reproach among men: and do you, (gods), ever cherish us with blessings.

SÚKTA VI. (LXXVI.)

1. The divine SAVITṚI, the leader of all, sends upwards the immortal, all-benefiting light: the eye of the gods has been manifested for (the celebration of) religious rites: the DAWN has made all creatures visible. Varga XXIII.

2. The paths that lead to the gods are beheld by me, innocuous and glorious with light: the banner of USHAS is displayed in the east, she comes to the west, rising above high places.[1]

3. Many are the days that have dawned before the rising of the sun, on which thou, USHAS, hast been beheld like a wife repairing to an inconstant husband, and not like one deserting him.[2]

4. Those ancient sages, our ancestors, observant of truth, rejoicing together with the gods, discovered the hidden light, and, reciters of sincere prayers, they generated the DAWN.

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[1] *Unnatapradeśah*:—we might else have rendered it above the houses.

[2] *Yatah pari jára ivácharantí .... na punar yantíva* is explained, as in the world a virtuous woman is not seen abandoning a bad and vagrant husband, nor herself going astray.

5. When the common herd (of cattle had been stolen), then, associating, they concurred, nor mutually contended: they obstructed not the sacrifices of the gods, but, unoffending, proceeded with the light (they had recovered).[1]

6. Auspicious USHAS, the VASISHṬHAS, waking at dawn, and praising thee, glorify thee with hymns: USHAS, who art the conductress of the cattle (to pasture), the bestower of food, dawn upon us: shine, well-born USHAS, the first (of the gods).

7. USHAS, the object of the sincere praises of the worshipper, is glorified when dawning, by the VASISHṬHAS bestowing upon us far-famed riches: do you (gods), ever cherish us with blessings.

SÚKTA VII. (LXXVII.)

The deity, *Ṛishi*, and metre as before.

Varga XXIV.

1. USHAS shines radiant in the proximity (of the sun), like a youthful wife (in the presence of her husband), animating all existence to activity: AGNI is to be kindled for the good of men: the light disperses the obstructing darkness.

2. Advancing towards all, and spreading widely, the Dawn has risen: clothed in pure and brilliant vesture, she expands: of golden colour and of lovely

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[1] What this means is not very obvious: it is literally, in the common vast assembled they agree, nor do they strive mutually: they injure not the observances of the gods, not harming, going with treasures, or with the *Vasus; vasubhih* means *ushasám tejobhih*, according to *Sáyaṇa*.

radiance, she shines the parent of sounds,[1] the leader of days.

3. The auspicious USHAS, bearing the eye of the gods (the light), leading her white and beautiful courser (the sun),* is beheld, manifested by her rays, distributress of wonderful wealth, mighty over all.†

4. Dawn, USHAS, who art the bearer to us of desirable (wealth), and keepest our adversary from us:‡ render the wide earth free from peril: drive away those who hate us: bring to us treasures: bestow, opulent goddess, wealth upon him who praises thee.

5. Divine USHAS, illume us with thy brightest rays, prolonging our existence, bestowing upon us food, (and granting us), thou who art adored by all, affluence, comprising cattle, horses, and chariots.

6. Well-manifested USHAS, daughter of heaven, do thou, whom the VASISHṬHAS magnify with praises, bestow upon us brilliant and infinite wealth; and do you, (gods), ever cherish us with blessings.

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[1] *Gavám mátá*: *go* may here mean speech or articulate sound, which at dawn is uttered by men and birds; or, in its usual sense of "cow," it may refer to the going forth at dawn of cattle to pasture. [Sáyaṇa adds that *gavám mátá* may also mean "the productress of sunbeams:" *raṣmínán nirmátrí*. Compare the note at the end of this volume to p. 160, v. 6.]

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* That is, "making the sun manifest."

† "Mighty over all," or, perhaps, "risen on account of the whole (world; viz., for the good of the transactions of the world);" Sáyaṇa: *viṣvam anu, sarvam jagad anulakshya, prabhútá, pravṛiddhá; sarvajagadvyavaháráyety arthaḥ.*

‡ So as to keep our adversary from us; Sáyaṇa: *yathámitro dúre bhavati tathá vyuchchhety arthaḥ.*

SÚKTA VIII. (LXXVIII.)

Deity, *Rishi*, and metre as before.

Varga XXV.

1. The first signs of the Dawn are visible, her rays are spreading on high: thou bringest us, USHAS, desirable (riches) in thy vast, descending and resplendent chariot.

2. The kindled fire increases everywhere, (and) the priests, glorifying (the dawn) with hymns: the divine USHAS comes, driving away all the evil glooms by her lustre.

3. These luminous (beams of the) dawn are beheld in the east diffusing light: (the dawn) engendering the sun, sacrifice, fire; the odious glooms, descending, disappear.

4. The affluent daughter of heaven is perceived: all creatures behold the luminous dawn: she ascends her chariot laden with sustenance, which her easily-yoked horses draw.

5. Affluent (in sacrificial offerings), actuated by one mind,* we and ours awaken thee, (USHAS), today: luminous dawns, soften (the earth) with unctuous (dews):[1] and do you, (gods), ever cherish us with blessings.

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[1] The text has only *tilviláyadhvam*, a nominal verb from a compound substantive, *tilu*, from *tila* sesamum, or its oil, and *ilá*, earth:—anoint or make the world possessed of bland or unctuous soil, *jagat snigdhabhúmikam kuruta*.

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* "Actuated by one mind." The text has *sumanasaḥ*, i. e. according to Sáyaṇa, *sobhanastutikáḥ*, "having (i. e. offering,) excellent praises (or hymns)."

SÚKTA IX. (LXXIX.)

Deity, *Rishi*, and metre as before.

Varga XXVI.

1. USHAS has dawned upon the paths of men,* awaking the five classes of human beings: she has shed light† with her lustrous oxen: the sun makes heaven and earth manifest with radiance.

2. The dawns send their rays to the ends of the sky: they advance like people arrayed (in martial order): thy rays, USHAS, annihilate the darkness; they diffuse light as SAVITṚI (spreads out) his arms.

3. The supreme sovereign, the opulent USHAS, has risen: she has engendered food for our welfare: the divine daughter of heaven, most prompt in movement,[1] bestows treasures upon the pious worshipper.

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[1] *Angirastamá* is explained, *gantṛitamá*, most going, as in *Súkta* lxxv. verse 1; or, according to the scholiast, it may refer to the *Angirasas*, of whose race the *Bháradwájas*, a branch, are said to be cognate with the night, *angirogotrair bháradwájaih saha rátrerutpattih*, hence night is elsewhere termed *Bháradwájí*, *rátrir vá bháradwájí*, *Maṇḍala* x. 127. The epithet *angirastamá*, most *angiras*, is said to be applicable to the dawn, because it is the same thing as the end of the night, *rátryavasánasyoshárúpatwát*: here, however, as well as in the

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* "Upon the paths of men." The translation has rendered *pathyá janánám*, as if the first word represented an acc. pl., probably on account of the apparently similar expression in verse 1 of hymn lxxv. (p. 157); but Sáyaṇa, following the Pada text, takes here *pathyá* for a nom. sing., agreeing with *Usháḥ*; viz., *janánám sarvapráṇinám pathyá pathi hitá, usháḥ*, or *janánám hitáya*, i. e. "Ushas has dawned, beneficial on the path of men, or for the welfare of men."

† *Bhánum asret*: she has resorted to the sun.

4. Grant to us, USHAS, as much wealth as thou hast bestowed upon thine adorers when (formerly) praised by them: thou whom (thy worshippers) welcomed with clamour, (loud as the bellowing) of a bull, when thou hadst set open the doors of the mountains (where the stolen cattle were confined).

5. Inspiring every individual devout (worshipper) with a desire for wealth, addressing to us the words of truth,* diffusing the light of morning, bestow upon us understandings (fit) for the acquirement of riches: and do you, (gods), ever cherish us with blessings.

SÚKTA X. (LXXX.)

Deity, *Ṛishi,* and metre as before.

Varga XXVII

1. The pious VASISHṬHAS, first (of all worshippers), awaken with prayers and praises (each succeeding) dawn, spreading over the like-bounded earth and heaven, making all the regions manifest.

2. Bestowing new existence, dispersing the thick

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former instance, it is probable that the dawn is said to be pre-eminently belonging to, or possessed of, *angiras,* because it is the especial season of fire-worship, of which the *Angirasas* were the institutors.

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* *Asmadryak súnṛitá írayantí,* which words Sáyaṇa explains, *asmadryak, asmadabhimukham, súnṛitá vachámsi, írayantí prerayantí,* i. e., "urging speech, (i. e., praises) towards us," i. e. awakening our praises. In other passages *súnṛitá* is explained by the scholiast, *priyasatyavák,* or *priyasatyátmiká vák,* kind and truthful speech; and *súnṛitávat,* one who holds kind and truthful speech, or *stutivat,* or *stotrí,* one who hymns the gods. Compare p. 166, note *.

darkness by her radiance, the Dawn is awakened, and, like an immodest damsel, comes before (the sun), and makes manifest SÚRYA, sacrifice, and AGNI.

3. May the auspicious dawns ever break upon us redolent of horses, of cattle, of male posterity, shedding moisture, yielding everywhere abundance: and do you, (gods), ever cherish us with blessings.

ADHYÁYA VI.

MAṆḌALA VII. CONTINUED.

ANUVÁKA V. CONTINUED.

SÚKTA XI. (LXXXI.)

The deity is the DAWN; the *Ṛishi* is *Vasishṭha*; the metre of the odd verses is *Bṛihati*, of the even verses, *Sato-bṛihati*.

1. The daughter of heaven is everywhere beheld advancing and shedding light: she drives away the deep darkness that objects may meet the eye: the kind guide of man, she diffuses light. Varga I.

2. At the same time the sun sends forth his rays, and, rising, renders the planets luminous:[1] so, USHAS, upon thy manifestation, and that of SÚRYA, may we become possessed of sustenance.

3. May we, prompt adorers, awaken thee, USHAS, daughter of heaven, bountiful divinity, who bringest

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[1] For, it is said, the moon and planets shine at night with light derived from the solar ray, *saureṇa tejasá hi naktam chandraprabhṛitíni nakshatráṇi bhásante.*

ample and desirable (wealth) and happiness, like riches, to the donor (of the oblation).

4. Mighty goddess, who, scattering darkness, art endowed with power to arouse the world and make it visible, we pray that we may be dear to thee, the distributress of wealth, as sons are to a mother.

5. Bring, USHAS, such wondrous wealth as may be long renowned: bestow, daughter of heaven, that sustenance which is fit for mortals, such as we may enjoy.

6. Grant to the pious immortal fame, conjoined with affluence: grant to us food and cattle: and may USHAS, the encourager of the wealthy (sacrificer), the speaker of truth,* drive away our foes.

SÚKTA XII. (LXXXII.)

The deities are INDRA and VARUṆA; the *Ṛishi* is *Vasishṭha;* the metre is *Jagati.*

Varga II.

1. INDRA and VARUṆA, bestow upon this man, our employer, a spacious chamber† for (the celebration of) the sacrifice; and may we subdue in conflicts such evil-minded persons as may seek to injure him who has been long engaged (in your adoration).

2. One of you is titled supreme monarch, so is the other:‡ mighty and most opulent are you, INDRA

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* "The speaker of truth;" *súnṛitávatí,* which Sáyaṇa explains, *priyasatyátmiká vák súnṛitá, tadvátí; súnṛitávatí* may, therefore, also mean, "possessed of kind and truthful speech," *i.e.* possessed of hymns, or hymned, scil., by the pious. Compare p. 164, note *.

† "A spacious chamber." Or it may also mean great happiness: *mahi, mahat, ṣarma, griham sukham vá.*

‡ The text says that Indra and Varuna are called *Samráj*

and VARUṆA: all the gods in the highest heaven, showerers (of benefits), have combined your united strength, (your) united vigour.

3. INDRA and VARUṆA, you have forced open by your strength the barriers of the waters: you have established SÚRYA as the lord in heaven: in the exhilaration of the inspiring (*Soma*) you have replenished the dry (beds of the rivers): do you also fulfil the objects of our sacred rites.

4. The bearers (of offerings) invoke you, INDRA and VARUṆA, in wars, in battles:* on bended knees (the ANGIRASAS invoke you) for the begetting of prosperity; and we, your worshippers, invoke you, who are entitled to respectful homage,† the lords of both celestial and terrestrial treasures.

5. INDRA and VARUṆA, inasmuch as you have created by your might all these beings of the world, therefore MITRA worships VARUṆA for prosperity, whilst the other, the fierce INDRA, associated with the MARUTS, acquires glory.[1]

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[1] The sense of the passage is obscure, *kshemeṇa Mitro* and *Swaráj*, the former title belonging to Varuṇa, as Sáyaṇa infers from ii. 41, 6 (vol. ii. p. 314, verse 6), and the latter to Indra, as he infers from i. 61, 9 (vol. i. p. 164, verse 9). *Samráj* is explained by him, *samyag rájamánah*, i.e. thoroughly splendent, and *swaráj*, *swayam eványanirapekshayaiva rájamánah*, i.e. self-splendent, or not dependent for his lustre on any one else.

* "In battles." The corresponding word of the text, *pritanásu*, is rendered by Sáyaṇa *ṣatrusenásu*, amongst hostile armies.

† "Entitled to respectful homage;" *suhavá;* Sáyaṇa, *sukhena hvátavyau*, easily accessible to invocation, easily invoked.

Varga III.

6. In honour of (INDRA and VARUṆA) the sacrificer and his wife, for (the obtaining of) great wealth, confer (by their praises) that strength which is peculiar to each of them, and ever-enduring: one of them, (VARUṆA), destroys the unfriendly man neglecting (his worship): the other, (INDRA), with scanty (means), discomfits numerous (enemies).[1]

7. Sin contaminates not, difficulties assail not, nor distress at any time afflicts the mortal, INDRA and VARUṆA, to whose sacrifices you, deities, repair, and of which you approve: such a man ruin never destroys.*

8. Leaders of rites, come to our presence with divine protection: if you have any regard for me, hear my invocation: verily your friendship, your affinity, is the source of happiness: grant them, INDRA and VARUṆA, (unto us).

9. INDRA and VARUṆA, of irresistible strength, be our preceders in every encounter, for both (past and

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Varuṇam duvasyati marudbhir ugrah ṣubham anya íyate: there is nothing very embarrassing in the words, which are rendered literally in the text. The last clause may also be rendered, according to *Sáyaṇa*, "along with the *Maruts* the powerful *Indra* sends down rain."

[1] *Pravriṇoti bhúyasah*: the expression is equivocal, and may mean, according to the scholiast, "he exalts many worshippers," *bahún yajamánán utkṛishṭán karoti.*

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* "Contaminates," "assail," "afflicts," and "destroys" are amplifications—required in the English translation—of the word *naṣate*, which, according to Sáyaṇa, means, *vyápnoti*, encompasses, takes hold of.

present) worshippers invoke you to defend them in war, or for the acquirement of sons and grandsons.

10. May INDRA, VARUṆA, MITRA, and ARYAMAN, grant us wealth and a large and spacious habitation; may the lustre of ADITI, the augmentress of sacrifice, be innoxious to us: we recite the praise of the divine SAVITṚI.

SÚKTA XIII. (LXXXIII.)

Deities, *Ṛishi*, and metre as before.

Varga IV.

1. INDRA and VARUṆA, leaders (of rites), contemplating your affinity, and desirous of cattle, the worshippers, armed with large sickles,[1] have proceeded to the east (to cut the sacred grass): destroy, INDRA and VARUṆA, your enemies, whether *Dásas* or *Áryas* and defend SUDÁS with your protection.

2. Where men assemble with uplifted banners, in whatever conflict, there is something unfavourable;*

[1] *Pṛithuparṣavah* is explained, *vistírnáṣwaparṣuhastá* holding large rib-bones of horses: the *aṣwaparṣu* is an implement for cutting the *kuṣa* grass, either the rib of a horse, or an instrument like it: it is frequently alluded to in the *Bráhmaṇas* and *Sútras*: on the *Taittiríya Sanhitá, Káṇḍa* 1, *Prapáṭhaka* 1, *Anuváka* 2; the mantra *ghoshad asi* is said, by *Baudháyana*, to be addressed to the *Aṣwaparṣu*, "thou art the implement," the priest having taken it in his hand. *Sáyaṇa*, commenting on the term, understands it literally: *aṣwaparṣu, aṣwaparṣwásthi*, the rib-bone of a horse, the edge of which is as sharp as a sword, and fit for cutting: *tach cha khaḍgavat tíkshṇádháratwát lavane samarthah.* (Printed edition, p. 50.)

* "There is something unfavourable" means, as Sáyaṇa adds, "every thing is evil." The last part of this verse is somewhat

where living beings, looking to heaven, are in fear, there, INDRA and VARUṆA, speak to us (encouragement).

3. The ends of the earth are beheld laid waste; the clamour has ascended, INDRA and VARUṆA, to heaven: the adversaries of my people approach me: having heard my invocation, come for my defence.

4. INDRA and VARUṆA, you protected SUDÁS, overwhelming the yet unassailed BHEDA with your fatal weapons: hear the prayers of these TṚITSUS in time of battle, so that my ministration may have borne them fruit.

5. INDRA and VARUṆA, the murderous (weapons) of my enemy distress me: foes amongst the malignant (assail me): you two are sovereigns over both (celestial and terrestrial) wealth: protect us therefore on the day of battle.

Varga V.

6. Both (SUDÁS and the TṚITSUS) call upon you two, (INDRA and VARUṆA,) in combats for the acquirement of wealth, when you defend SUDÁS, together with the TṚITSUS, when attacked by the ten *Rájas*.

7. The ten confederated irreligious *Rájas* did not

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differently rendered by him: *yatra, cha, yuddhe, bhuvaná bhuvanáni, bhútajátáni, swardṛiṣah, ṣarírapátád úrdhwam swargasya drashṭaro, vítáṣ cha, bhayante, bibhyati, tatra, tádṛiṣe samgráme, he indrávaruṇau, no 'smán, adhivochatam, asmatpakshapátavachanau bhavatam,* i. e. "in whatever (battle) living beings and those seeing heaven (i. e., gone to heaven, departed) are in fear, there, Indra and Varuna, plead our cause."

prevail, INDRA and VARUṆA, againt SUDÁS: the praise of the leaders (of rites), the offerers of sacrificial food, was fruitful: the gods were present at their sacrifices.

8. You gave vigour, INDRA and VARUṆA, to SUDÁS when surrounded on all sides by the ten *Rájas* (in the country) where the pious TṚITSUS, walking in whiteness,[1] and wearing braided hair, worshipped with oblations and praise.

9. One of you destroys enemies in battle, the other ever protects religious observances: we invoke you, showerers (of benefits), with praises: bestow upon us, INDRA and VARUṆA, felicity.

10. May INDRA, VARUṆA, MITRA, ARYAMAN, grant us wealth and a large and spacious mansion: may the lustre of ADITI, the augmentress (of sacrifice), be innoxious to us: we recite the praise of the divine SAVITṚI.

SÚKTA XIV. (LXXXIV.)

Deities and *Ṛishi* as before; the metre is *Trishṭuth.*

1. Royal INDRA and VARUṆA, I invite you to the sacrifice with oblations and with praise: the butter-dropping (ladle), held in our hands, offers spontaneously (the oblation) to you who are of many forms. Varga VI.

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[1] *Ṣwityanchah kapardinas tṛitsavah*: the epithets are explained, *swaityam nairmalyam gachchhantah*, going in, or to, whiteness, or freedom from soil; and *jaṭiláh*, having braided hair. The *Tṛitsus* are styled by *Sáyaṇa* priests, the pupils of *Vasishṭha*, *Vasishṭhaṣishyáh, etatsanjnáh ṛitwijah.*

2. Your vast kingdom of heaven gratifies (the world with rain), you who bind (the sinner) with bonds not made of rope: may the wrath of VARUṆA pass away from us: may INDRA prepare for us a spacious region.

3. Render the sacrifice offered in our dwelling fruitful, the prayers uttered by the worshippers successful: may riches come to us sent by the gods: do you two give us increase by your desirable protections.

4. Bestow upon us, INDRA and VARUṆA, riches desirable to all, together with a dwelling and abundant food, for the hero, ÁDITYA,[1] who punishes beings devoid of truth, gives (to the devout) unbounded treasures.

5. May this my praise reach INDRA and VARUṆA, and, earnestly offered (by me), preserve sons and grandsons: let us, possessed of affluence, present (their) food to the gods: and do you, (deities), ever cherish us with blessings.

SÚKTA XV. (LXXXV.)

Deities, *Ṛishi*, and metre as before.

Varga VII.

1. I offer to you both adoration, uninterrupted by *Rákshasas*, presenting the *Soma* to INDRA and to VARUṆA,—(adoration), of which the members are radiant as the celestial dawn: may they two protect us at the time of going to battle.

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[1] *Áditya*, or the son of *Aditi*, here means *Varuṇa*.

2. In the conflict where (combatants) strive against us, in those (contests) in which bright (weapons) fall upon the banners, do you two, INDRA and VARUṆA, slay with your shaft those enemies who have been routed, and are scattered in various directions.

3. The divine *Soma* (juices), flowing like water, self-renowned, (offered) at religious assemblies, support INDRA and VARUṆA:[1] of whom one regulates mankind, distinguished (as good or bad), and the other slays unresisted foes.

4. May the devout worshipper derive benefit from sacrifice when offering adoration to you both, sons of ADITI, (endowed) with strength: he who, liberal of oblations, invites you for your satisfaction, may he, possessing abundance, be in the enjoyment of happiness.

5. May this my praise reach INDRA and VARUṆA: and, earnestly offered (by me), preserve sons and grandsons: let us, possessed of affluence, present (their) food to the gods: and do you, (deities), ever cherish us with blessings.

SÚKTA XVI. (LXXXVI.)

The deity is VARUṆA; and the *Ṛishi* and metre as before.

1. Permanent in greatness are the births of that VARUṆA who propped up the vast heaven and earth, Varga VIII.

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[1] As by the commentary, *somenápyáyitá hi devatáh swe swe stháne avatishṭhante*, "nourished by the *Soma*, the gods abide in their own several stations."

who appointed to (their) two-fold (task)[1] the glorious sun and beautiful constellations, who spread out the earth.

2. When may I in my person converse with that deity? when may I (be admitted) to the heart of Varuṇa? by what means may he, without displeasure, accept my oblation? when may I, rejoicing in mind, behold that giver of felicity?

3. Desirous of beholding thee, Varuṇa, I inquire what is mine offence: I have gone to make inquiry of the wise: the sages verily have said the same thing to me:—this Varuṇa is displeased with thee.

4. What has that great wickedness been, Varuṇa, that thou shouldst seek to destroy the worshipper, thy friend? Insuperable, resplendent Varuṇa, declare it to me, so that, freed from sin, I may quick approach thee with veneration.

5. Relax (the bonds) imposed by the ill deeds of our forefathers, and those incurred (by the sins) which we have committed in our persons: liberate, royal Varuṇa, like a calf from its tether, Vasishṭha, like a thief nourishing the animal (he has stolen).*

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[1] *Dwitá*, of giving light by day and by night.

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* Sáyana supplies "and" to the two comparisons: "liberate Vasishṭha (*i.e.*, me) like as a thief (is liberated), who (having performed his penance for the theft he has committed, at its termination) feeds the animals (with food), and (*i.e.*, or) like a calf from its tether:" *paṣutṛipam na táyum, stainyaprâyaṣchittam kṛitwávasáne ghásádibhiḥ paṣúnám tarpayitáram stenam iva; dámno rajjoḥ, vatsam na, vatsam iva, cha, vasishṭham, mám, bandhakát pápát, avasṛija vimuñcha.*

6. It is not our own choice, VARUṆA, but our condition, (that is the cause of our sinning);[1] it is that which is intoxication,[2] wrath, gambling,[3] ignorance: there is a senior in the proximity of the junior:[4] even a dream is a provocative to sin.[5]

7. Liberated from sin, I may perform diligent service, like a slave, to the divine showerer (of benefits), the sustainer of the world: may he, the divine lord, give intelligence to us who are devoid of understanding: may he who is most wise, guide the worshipper to wealth.

8. May this laudation, food-conferring VARUṆA, be

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[1] The text has only *na sa swo daksho dhrutih*: the latter is explained, the condition appointed by destiny at the time of birth is the cause of the committal of sin, not our own power or will, *dhrutih sthirotpattisamaye nirmitá daivagatih pápapravrittau káraṇam na swabhútam balam*: this would make the *Veda* authority for the popular notion of fate and consequent transmigration.

[2] *Surá*, literally, wine.

[3] *Vibhídaka*, dice, a material of gaming.

[4] *Asti jyáyán kaníyasa upáre*: by the junior, according to the commentator, is to be understood, man, little and helpless; by the senior, his superior, God, exercising nigh at hand the restraining faculty, *samípe niyantritwena sthito jyáyán adhika Íswaro 'sti*; but who, according to *Sáyaṇa*, somewhat inconsistently, impels man to wickedness, *sa eva tam pápe pravartayati*: to this effect a text is quoted, *esha hyevásádhu karma kárayati tam yam adho niníshate*, him whom he wishes to lead downwards he causes to do evil acts.

[5] *Anṛitasya prayotá*, promoter of the untrue: if so, says *Sáyaṇa*, how much more likely are we to commit sin when awake.

taken to thy heart: may success be ours in retaining what we have, and in acquiring more: and do you, (deities), ever cherish us with blessings.

Súkta XVII. (LXXXVII.)

Deity, *Rishi*, and metre as before.

Varga IX.

1. Varuṇa prepared a path for the sun: he set free the waters of the rivers generated in the firmament: hastening (to his task), as a horse let loose rushes to (a flock of) mares, he divided the great nights from the days.[1]

2. Thy spirit is the wind:[2] he sends abroad the waters: he, the cherisher of the world, is the feeder on (sacrificial) food, like an animal upon fodder: all thy glories, Varuṇa, manifested between the vast and spacious heaven and earth, give delight (to all).

3. The excellent spies of Varuṇa[3] behold the beautiful heaven and earth, as well as those (men) who, the celebrators of rites, constant in sacrifice, wise and intelligent, address (to him their) praise.

4. Varuṇa thus spake to me, possessed of under-

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[1] *Varuṇa* is here said to imply the setting sun, by whose departure day ends and night begins.

[2] *Atmá te vátah*,—the scholiast explains,—the wind being sent abroad by thee is the support of all living beings, in the form of breath.

[3] *Spaṣáh smadishṭáh*; the first is rendered *charáh*, spies: the epithet is differently explained either *praṣastagatayah*, of excellent movement, or *sahapreshitáh*, despatched together: in a former passage, p. 12, *spaṣah* is explained, *raṣmayah*, rays, or reins.

standing: the cow[1] (speech) has thrice seven appellations: the wise and intelligent VARUṆA, giving instruction to me, his worthy disciple, has declared the mysteries of the place (of Brahma).

5. In him are deposited the three heavens, the three earths[2] with their six seasons are sown in him: the most adorable, royal VARUṆA has made this golden sun undulating in the sky, he has made it to diffuse light.[3]

6. (Radiant) as the sun, VARUṆA placed the ocean (in its bed), white as a drop[4] (of water), vigorous as an antelope, object of profound praise, distributor* of water, the powerful transporter beyond sin, the ruler of this existing (world).

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[1] *Aghnyá* is here understood to mean *vách*, speech; a rather unusual application, although *gauh*, the synonyme of *aghnyá*, has that meaning: the twenty-one appellations are said to be the seven metres of the *Veda*, as corresponding with the breast, throat, or head; or speech may mean the *Veda*, and as such imply the names of the twenty-one Vaidik sacrifices. Some explain here *gauh* by *prithiví*, earth, having also twenty-one synonyms.

[2] Best, middlemost, worst: see former passage, vol. II p. 275, v. 8.

[3] *Subhe kam, díptyartham*: see vol. III. p. 375, *Súkta* xiii., v. 2. [*Kam* is explained by the Schol. in his note on v. 3 of the next *Súkta* as *sukham*, or as an expletive.]

[4] *Drapso na ṣweto mṛigas tavishmán*: the commentator seems to adopt a different construction, and to attach *ṣweta* to *mṛiga*: *drapso na dravaṇaṣíla udavindur iva; ṣwetah, subhravarṇo mṛigah, gauramṛiga iva; tavishmán balaván.*

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* According to Sáyaṇa "creator," *nirmátá*.

7. May we be free from sin against that VARUṆA, who has compassion upon him who commits offence, we who are duly observing the rites of the son of ADITI:* and do you, (gods), ever cherish us with blessings.

SÚKTA XVIII. (LXXXVIII.)

Deity, *Rishi*, and metre as before.

Varga X.

1. Offer pure and acceptable praise, VASISHṬHA, to the showerer, VARUṆA, he who makes the adorable (sun), the donor of thousands, the showerer (of benefits), the vast, manifest before (us).

2. Hastening into his sight, may I (worthily) glorify the aggregated radiance of VARUṆA,[1] when he is the imbiber of the exhilarating beverage (expressed) by the stones: may he render my person of goodly aspect.

3. When (I, VASISHṬHA) and VARUṆA, ascend the ship together, when we send it forth into the midst of the ocean, when we proceed over the waters with swift (sailing vessels),[2] then may we both undulate happily in the prosperous swing.[3]

4. So VARUṆA placed VASISHṬHA in the ship, and

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[1] *Agner aníkam Varuṇasya* is rendered, *Varuṇasya jwálásangham.*

[2] *Snubhiṣ charáva, gantríbhir naubhih,* with going, viz. ships.

[3] *Pra prenkha ínkhayávahai ṣubhe kam,* is literally rendered

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* Sáyaṇa takes *Aditer* as meaning here *adínasya* "of the mighty (*Varuṇa*)." He usually explains it by *akhaṇḍaníya.*

by his mighty protection made the *Rishi* a doer of good works: the wise VARUṆA placed his worshipper in a fortunate day of days,[1] he extended the passing days, the passing nights.[2]

5. What has become of those our ancient friendships? let us preserve them unimpaired as of old: food-bestowing VARUṆA, may I repair to thy vast comprehensive thousand-doored dwelling.

6. May he thy unvarying kin,[3] who was ever dear, though committing offences against thee, still be thy friend; adorable VARUṆA, offending thee, let us not enjoy (happiness);[4] but do thou, who art wise, bestow on thy worshipper a secure abode.

7. Whilst dwelling in these durable worlds, may VARUṆA loose our bonds: may we be enjoyers of the protection (which has been given by him) from the

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in the text after the scholiast who explains it *prenkhe, naurúpáyám doláyám eva prenkhayávahai, nimnonnatais tarangair itaș chetașcha pravichalantau sankríḍávahai,* let us both sport, being tossed here and there by the up and down waves, as it were in a swing, in the form of a ship.

[1] *Sudinatve* is rather the state or property of a lucky day by its being fruitful, *phalatwena.*

[2] *Yán nu dyávas tatanan yádushásah. Varuṇa* is here identified with the sun; *ushásah,* the scholiast asserts, here intends *rátríh,* nights, *yát* is for *yátah, gachchhatah.*

[3] According to one legend, VASISHṬHA is the son of *Varuṇa.*

[4] *Má ta enasvanta bhujema,* let not us, offending thee, enjoy —it is not said what: the scholiast attaches the prohibitive to the verb, but gives a different turn to the sentence: "being freed from sin through thy favour, let us enjoy enjoyments," *twatprasádát páparahitá eva santo bhogán bhunajámahai.*

lap of ADITI,[1] and do you (gods) ever cherish us with blessings.

SÚKTA XIX. (LXXXIX.)

Deity and *Rishi* as before: the metre of the last stanza is *Jagatí*, of the rest *Gáyatrí*.

Varga XI.

1. May I never go, royal VARUṆA, to a house made of clay:[2]* grant me happiness, possessor of wealth, grant me happiness.†

2. When, VARUṆA,‡ I am throbbing as if (with awe) like an inflated skin, grant me happiness, possessor of wealth, grant me happiness.

3. Opulent and pure (VARUṆA), if through infirmity I have done what is contrary (to the law), yet grant me happiness, possessor of wealth, grant me happiness.

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[1] *Aditi* is here explained *Prithiví*, earth.

[2] *Mo shu griham mrinmayam gamam*, the scholiast adds *twadíyam*, thine, as if a temple of *Varuṇa* were intended: *su* he interprets *suṣobhanam*, *suvarṇamayam*, very handsome, made of gold; but its connexion in the sentence is not very clear.

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* Sáyaṇa seems to take *su* as meaning, "but to thy beautiful house, *i.e.* one made of gold."

† Sáyaṇa explains *mriḷaya* as "shew mercy."

‡ The text adds an epithet, *adrivas*, armed with stones for slinging. After throbbing, Sáyaṇa adds "with cold;" and instead of "I am," he has "I go bound by thee." The text seems to allude to the *Varuṇa-páṣa*, a kind of dropsy, (see vol. iii. p. 114); cf. Ait. Bráhm. vii. 15, and Taittir. Sanh. ii. 3. 11.

4. Thirst distresses (me) thy worshipper in the midst of the waters:[1] grant me happiness, possessor of wealth, grant me happiness.

5. Whatever the offence which we men commit, VARUṆA, against divine beings, whatever law of thine we may through ignorance violate, do not thou, divine VARUṆA, punish us on account of that iniquity.

ANUVÁKA VI.

SÚKTA I. (XC.)

The deity of the first four stanzas is VÁYU, the deities of the three last are INDRA and VÁYU. The *Ṛishi* is VASISHṬHA, the metre *Trishṭubh*.

1. The sweet and pure *Soma* juices are offered to thee, the hero VÁYU,[2] by the priests; therefore harness thy *Niyut* steeds, come hither and drink of the effused *Soma* for thy exhilaration. Varga XII.

2. Drinker of the *Soma* juice, VÁYU, thou elevatest him who among mortals offers to thee who art the

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[1] Continuing, according to the scholiast, the allusion to *Vasishṭha's* sea voyage: he is thirsty amid the waters because the water of the ocean is saline and unfit for drink. *Lavaṇothaṭasya sámudrajalasya pánánarhatwát.*

[2] *Yajush*, 33. 70. *Mahídhara* explains the first line differently; *pra víraya dadrire vám adhwaryubhiḥ*: *Sáyaṇa* considers *víraya* a licence for *víráya*, and *vám* for *te*. *Mahídhara* makes *víraya* equivalent to *vírá*, and *vám*, of you two, to the sacrificer and his wife, *he patníyajamánau yuvayoḥ somá dadrire*, your *Soma* libations, wife and sacrificer, are being effused—by the priests.

lord an excellent oblation, the pure *Soma*: repeatedly born, he is born for the acquirement of wealth.[1]

3. His own *Niyut* steeds bear to the place of poverty the white-complexioned dispenser of wealth, VÁYU, whom heaven and earth bore for the sake of riches, whom the divine language of praise sustains as a deity for the sake of riches.[2]

4. The blameless dawns (ushering) bright days have broken, and, shining radiantly, (the ANGIRASAS)[3] have obtained the vast light (the sun): desirous (to recover it) they have obtained their wealth of cattle, and the ancient waters have subsequently issued for their good.

5. Those (worshippers) illustrious by sincere adoration, assiduous in the discharge of their own duties, bring to you, INDRA and VÁYU, a hero-bearing chariot,[4] and present to you, two sovereigns, (sacrificial) food.

6. May those munificent princes who confer upon

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[1] *Jáyate vájyasya,* the latter is explained *dhanasya práptaye.*

[2] *Yajush* 27. 24, the explanation is much the same, except in the word *nireke,* which *Sáyaṇa* renders *dáridryam* from *nitarám riktatá. Mahídhara* makes it, a place crowded with people, *bahujanákírṇe stháne,* deriving it from *nir, nirgata,* and *reka, śúnyatá,* emptiness.

[3] They are not named in the text, but *Sáyaṇa* refers the whole to them; by their praise of *Váyu* the dawn broke, the stolen cattle were rescued, and the obstructed rain set at liberty.

[4] *Víraváham ratham,* the first is explained either *aśwair vahaníyam,* to be borne by your steeds, or *stotribhih prápaṇíyam,* to be obtained by the worshippers; *ratham* he renders *yajnam,* the sacrifice.

us prosperity by gifts of cattle, horses, treasure,* gold, overcome, INDRA and VÁYU, the entire existence (of their enemies) in contests with horses and with heroes.

7. We, VASISHṬHAS, (bearing oblations) like horses (bearing burthens), soliciting food, desiring strength, invoke with praises INDRA and VÁYU for (our) sure defence: do you ever cherish us with blessings.

SÚKTA II. (XCI.)

Deities, *Ṛishi*, and metre as before.

Varga XIII.

1. Those venerable worshippers, who by promptly and frequently (adoring VÁYU) with reverence were formerly free from reproach, have now illumined USHAS and the sun for sacrificing to VÁYU and (the preservation of) embarrassed mankind.[1]

2. Desiring (adoration), proceeding (in the sky), preservers of mankind, be not disposed, INDRA and VÁYU, to do us harm: protect us through many months and years: our sincere praise, addressed to you both, solicits happiness and excellent wealth.

3. The white-complexioned VÁYU, intelligent, glo-

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[1] *Manave bádhitáya* is explained as sons, &c., *manushyáṇám bádhitánám putrádínám rakshaṇártham;* or it may be connected with the preceding word *váyave*, to give oblations to *Váyu* at the sacrifice of the hindered *manu*, *bádhitasya manoh prajápater yáge váyave havínshi dátum.*

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* Sáyaṇa gives a second explanation of *vasubhiḥ*, as an epithet of *hiraṇyaiḥ*, "gold causing us to be settled," *nivásahaiḥ.*

rious with the *Niyut* steeds,* favours those men who are well fed,[1] abounding in riches, for they with one mind stand everywhere, ready to (worship) him, and leaders of rites, they perform all the ceremonies, that are productive of excellent offspring.

4. As much as is your rapidity of body, as much as is your vigour, as much as the leaders (of rites) are illuminated by wisdom, (to such extent), drinkers of the pure (beverage), Indra and Váyu, drink this our pure *Soma*, and sit down upon this sacred grass.

5. Harnessing the Niyuts, whom the devout (worshippers) desire,† to your common car, come, Indra and Váyu, hither: this the first (cup) of the sweet beverage is prepared for you; and then, delighted (by the draught), liberate us (from sin).

6. Come to our presence, Indra and Váyu, with those munificent *Niyut* steeds, who, the desired of all, wait upon you both by hundreds and thousands: drink, leaders (of rites), of the sweet beverage placed near (the altar).

7. We, Vasishṭhas, (bearing oblations) like horses (bearing burthens), soliciting food, desiring strength, invoke with praises Indra and Váyu for our sure defence: do you ever cherish us with blessings.

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[1] *Yajush* 27. 23. *Mahídhara* applies the epithets to the *Niyuts*, *Sáyaṇa* to *áḍhyajanán*, wealthy men.

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* Sáyaṇa seems to explain *niyutám abhiṣríḥ* as the resort or lord of the *Niyut* steeds, *niyutám abhisrayaṇíyaḥ*.

† Rather, "whose worshippers are objects of desire," *spṛihaṇíyastotrikán*.

Súkta III. (XCII.)

Deities, *Ṛishi*, and metre as before.

1. Drinker of the pure (*Soma*), Váyu, come to us as thy *Niyuts* are thousands: oh, thou who art desired of all, I offer thee,[1] the exhilarating (sacrificial) food, of which thou, deity, hast the prior drinking.[2]

Varga XIV.

2. The prompt effuser of the libation offers the *Soma* to Indra and to Váyu to drink at the sacrifices, at which devout priests, according to their functions, bring to you two the first (portion) of the *Soma*.

3. With those *Niyut* steeds, with which thou repairest, Váyu, to the donor (of the libation), waiting in his hall to offer sacrifice, (come to us), and bestow upon us enjoyable riches, bestow male progeny, and wealth, comprehending cattle, and horses.

4. Overcoming our enemies in war by our warriors, may we be the slayers of foes, through the pious (worshippers) who are the exhilarators of Indra and Váyu, the reciters of divine hymns, the destroyers of the adversary.

5. Come, Váyu, to our imperishable sacrifice, with hundreds and thousands of *Niyut* steeds, and be exhilarated at this ceremony: do you (gods)[3] ever cherish us with blessings.

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[1] *Upáyámi* has a technical power as especially applicable to the *Soma*, which is brought in a vessel called *upayáma*, *upayatam pátre gṛihítam*.

[2] *Yajur-veda*, 7. 7.

[3] *Yajush*, 27. 28. *Mahídhara* here supplies the ellipse with *Ṛitwijah*, priests.

Súkta IV. (XCIII.)

Indra and Agni are the deities: the *Rishi* and metre as before.

Varga XV.

1. Slayers of enemies, Indra and Agni, be pleased to-day by this pious and newly recited praise: repeatedly do we invoke you both, who are worthy of invocation; you are the chief bestowers of food promptly upon him who solicits (it of you).

2. You two are desired of all, the demolishers of (hostile) strength,* augmenting together, increasing in vigour, lords of the wealth of corn: do you grant us substantial invigorating food.[1]

3. Those sage offerers of oblations, who, desiring your favour, celebrate the sacrifice with holy rites, hasten to worship you, like horses to battle, repeatedly invoking Indra and Agni.

4. The pious sage, desiring your favour, glorifies you with praises for the sake of formerly enjoyed† riches, accompanied by celebrity: Indra and Agni, slayers of Vritra, bearers of the thunderbolt, exalt us with precious donations.

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[1] *Prinktam vájasya sthavirasya ghrishweh* is explained *annasya sthúlasya satrúnám gharshakasya, ídrisam annam prayachhatam,* give us such food as is coarse, the destroyer of enemies.

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* Sáyana seems to explain *savasáná hi bhútam* as, "ye acted like an army breaking enemies," (cf. Pan. iii. 1, 11, várt.)

† Rather, "riches desirable even in olden time," *púrvam eva sanbhajaníyam.*

5. As two large, mutually defiant (armies), emulous in corporal vigour,[2] may contend in war, so do you destroy, by the devout, those who are not devoted to the gods in sacrifice, and, by the man who presents libations, (him who does not offer).

6. Come with gracious minds, INDRA and AGNI, to this our *Soma* libation: ye are never regardless of us, therefore I propitiate you with constant (sacrificial) viands. Varga XVI.

7. Kindled, AGNI, by this adoration, do thou recommend us to MITRA, VARUṆA, and INDRA: whatever sin we may have committed, do thou expiate, and may ARYAMAN, ADITI (and MITRA) remove it (from us).

8. Diligently celebrating these rites, may we, AGNI (and INDRA), at once arrive at your food: let not INDRA, VISHṆU, the MARUTS, abandon us; and do you (gods) ever cherish us with blessings.

SÚKTA V. (XCIV.)

The deities and *Ṛishi* as before; the metre of the twelfth verse is *Anushṭubh*, of the rest *Gáyatrí*.

1. This chief praise, INDRA and AGNI, proceeds Varga XVII

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[1] *Sam yan mahí mithatí spardhamáne tanúruchá ṣúrasátá yataite*, we have here a set of feminine duals without a substantive, literally two large reviling rivalling may strive together: in the best copies there is a blank, which is also left in the printed edition, but in some copies we have *sene*, two armies.

(copiously) from me your worshipper, like rain from a cloud.[1]

2. Hear, INDRA and AGNI, the invocation of the worshipper; accept his adoration; recompense, lords, his pious acts.

3. Leaders of (rites), INDRA and AGNI, subject us not to wickedness, nor to calumny, nor to the reviler.

4. Desiring protection, we offer copious oblations and praise to INDRA and AGNI, and prayers with holy rites.[2]

5. Many are the sages who propitiate (INDRA and AGNI) in this manner for (their) protection, mutually striving for the acquirement of food.

6. Eager to offer praise, bearing (sacrificial) food, desirous of wealth, we invoke you, INDRA and AGNI, with praises, in the celebration of holy acts.

Varga XVIII.

7. Overcomers of (hostile) men, INDRA and AGNI, come with food (to be bestowed) upon us: let not the malevolent have power over us.

8. Let not the malice of any hostile mortal reach us; grant us, INDRA and AGNI, felicity.

9. We solicit you both for wealth, comprising cattle, gold* and horses: may we obtain it of you, INDRA and AGNI.

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[1] This and the two next stanzas occur in the *Sáma-Veda*, II. 266—268.

[2] *Ibid.* II. 150—152.

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* Sáyaṇa explains *hiraṇyavat* as *suvarṇair yuktam*, cf. vol. iii. p. 272.

10. When adoring leaders (of rites), invoke you two, lords of horses, on the *Soma* being offered, (come hither).

11. Utter destroyers of VṚITRA,* exhilarated (by the *Soma*), you who are worshipped with prayers and hymns and songs, (come hither).[1]

12. Destroy with your fatal (weapons) the mortal who is malignant, ignorant, strong, rapacious:[2] destroy him like a water jar, with your weapons.

SÚKTA VI. (XCV.)

The divinity is SARASWATÍ, and in the third stanza SARASWAT: the *Ṛishi* is VASISHṬHA; the metre *Trishṭubh*.

1. This SARASWATÍ, firm as a city made of iron,[3] flows rapidly with (all) sustaining water, sweeping away in its might all other waters, as a charioteer (clears the road). Varga XIX.

2. SARASWATÍ, chief and purest of rivers, flowing

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[1] *Ángúshair, ághoshair anyais stotraih*, with clamours, with other praises: *Mahídhara, Yajush*, 33. 76, explains it *laukika-vákstomaih*, with praises in worldly or vernacular speech, not that of the *Veda*.

[2] *Ábhogam*, the scholiast says, is he who enjoys good things taken from the worshippers.

[3] *Dharuṇam áyasí púḥ, ayasá nirmitá puríva*: *dharuṇam* for *dharuṇá, dhárayitrí*, supporter: what is meant by the comparison is not very obvious.

* Sáyaṇa and Mahídhara take *vṛitra-hantamá* as *ávaraká-ṇám hantṛitamau*, the latter adds *pápmanám*.

from the mountains to the ocean,[1] understood the request of NÁHUSHA, and distributing riches among the many existing beings, milked for him butter and water.[2]

3. The showerer SARASWAT,[3] the friend of man, a showerer (of benefits), even whilst yet a child, (continually) increases among his adorable wives (the rains): he bestows upon the affluent (worshippers) a vigorous son; he purifies their persons (to fit them) for the reception (of his bounties).

4. May the auspicious and gracious SARASWATÍ hear (our praises) at this sacrifice, approached as she is with reverence and with bended knees, and most liberal to her friends with the riches she possesses.

5. Presenting to thee, SARASWATÍ, these oblations with reverence (may we receive from thee affluence):[4] be gratified by our praise; and may we, being retained in thy dearest felicity, ever recline upon thee, as on a sheltering tree.

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[1] *Yatí giribhya á samudrát* is the text.

[2] According to the legend, king *Náhusha*, being about to perform a sacrifice for a thousand years, prayed to *Saraswatí*, who thereupon gave him butter and water, or milk, sufficient for that period.

[3] *Sáyaṇa* says *Saraswat* is the wind *Váyu* in the firmament, *madhyastháno Váyuh Saraswat*.

[4] The text has only *yushmad á*, but an inseparable prefix, standing alone implies, in the *Veda*, the verb also: therefore says the scholiast, *á* is for *ádadímahi*, may we receive: the rule is *upasargaṣruter yogyakriyádhyáhárah*, an *upasarga* in the *Veda* is the indication of the conjunct verb.

6. Auspicious SARASWATÍ, for thee VASISHṬHA has set open the two doors (the east and west) of sacrifice: white-complexioned (goddess), be magnified; bestow food on him who glorifies thee: and do you (gods) ever cherish us with blessings.

SÚKTA VII. (XCVI.)

The deity of three first verses is SARASWATÍ, of the rest SARASWAT: the *Ṛishi* as before. The metre of the first verse is *Bṛihatí;* of the second, *Satobṛihatí;* of the third, *Prashtára-pankti*; of the rest *Gáyatrí.*

Varga XX.

1. Thou chauntest, VASISHṬHA, a powerful hymn to her who is the most mighty of rivers: worship, VASISHṬHA, with well-selected praises, SARASWATÍ, who is both in heaven and earth.[1]

2. Beautiful SARASWATÍ, inasmuch as by thy might men obtain both kinds of food,[2] do thou, our protectress, regard us; do thou, the friend of the MARUTS, bestow riches upon those who are affluent (in oblations).

3. May the auspicious SARASWATÍ bestow auspicious fortune upon us: may the faultless-moving food-conferring (goddess) think of us; glorified (as thou hast been) by JAMADAGNI, (be now) glorified by VASISHṬHA.

4. Desiring wives, desiring sons, liberal of donations, we, approaching him, now worship SARASWAT.

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1 As a goddess, or as eloquence, or as a river.

2 *Ubhe andhasí* is said to mean fires celestial and terrestrial, or if food be intended, domestic and wild, *grámyam áraṇyam vá.*

5. With those thy waves, SARASWAT, which are sweet-tasted, the distributors of water, be our protector.

6. May we recline upon the protuberant breast of SARASWAT, which is visible to all, that we may possess progeny and food.[1]*

SÚKTA VIII. (XCVII.)

The deity of the first verse is INDRA, of the third and ninth INDRA and BRAHMAṆASPATI, of the tenth INDRA and BṚIHASPATI, of the rest BṚIHASPATI. The *Ṛishi* as before: the metre is *Trishṭubh*.

Varga XXI.

1. At the sacrifice in the dwellings of men upon earth,† where the devout leaders of (rites) rejoice, where the libations to INDRA are poured out, there may he descend before (other gods) from heaven for his exhilaration: (may his) swift (horses approach).

2. Let us solicit, friends, divine protections, for BṚIHASPATI accepts our (oblations): so may we be without offence towards that showerer (of benefits) who is our benefactor from afar, as a father (of a son).

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[1] *Pípivánsam Saraswatas stanam bhakshímahi*, and *stana* here, according to the scholiast, means a cloud, *megha*.

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* Sáyaṇa renders this verse "may we obtain the distended and loud-thundering [or breast-like] cloud of *Saraswat*, which is visible to all; (may we obtain) progeny and food."

† Sáyaṇa has "at the sacrifice which is the home of the priests upon earth."

3. I glorify with homage and with oblations that most excellent and beneficent BRAHMAṆASPATI: may my praise, worthy of the deity, attain to the mighty INDRA, who is the lord of the prayers offered by the devout.

4. May that best beloved BṚIHASPATI, who is the desired of all, sit down in our hall of sacrifice: may he gratify our desire of riches and of male posterity, transporting us, (at present) embarrassed, uninjured beyond (the assaults of enemies).

5. May the first-born* immortals (by his command) bestow upon us the food that is necessary for existence: let us invoke the unresisted BṚIHASPATI, to whom pure praises are addressed, the adored of householders.[1]

Varga XXII.

6. May his powerful brilliant horses, wearing a lustrous form like (that of) the sun, acting together, bring (hither) that BṚIHASPATI, in whom strength abides like that of a substantial mansion.†

7. He verily is pure, borne by numerous convey-

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[1] *Pastyánám yajatam* is, literally, the adorable of houses, *i.e.* by *metonymy* householders.

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* Rather, "born of yore," *purá játáḥ*.

† Rather, "to whom belongs strength, and whose friendship bestows a dwelling." It is interesting to notice, that although Sáyaṇa identifies *níḷi* with *nilaya*, and apparently derives it from *ni* + *lí*, he yet preserves the correct sense as = *níḍa*. Such facts seem to prove that he followed a traditional interpretation, though he may have sought his own etymologies.

ances, he is the purifier, armed with golden weapons,[1] the object of desire, the enjoyer of heaven: he, BṚIHASPATI, is well domiciled, of goodly aspect, a most bountiful giver of ample food to his friends.

8. The divine heaven and earth, the generatrices of the deity, have, by their might, given growth to BṚIHASPATI: magnify, friends, the magnifiable, and may he render (the waters) easy to be crossed and forded for (the attainment of) food.

9. This praise has been offered as prayer[2] to you both, BRAHMAṆASPATI and INDRA, the wielder of the thunderbolt: protect our ceremonies: hear our manifold praise; annihilate the assailing adversaries of your worshippers.

10. You two, BṚIHASPATI and INDRA, are lords of both celestial and terrestrial treasure; grant riches to the worshipper who praises you: and do you (gods) ever cherish us with blessings.

SÚKTA IX. (XCVIII.)

Deity, INDRA, with BṚIHASPATI in the last stanza; *Ṛishi* and metre as before.

Varga XXIII. 1. Offer, priests, the shining effused *Soma* to him who is eminent (among) men: knowing better than the *Gaura* where his distant drinking-place (is to be

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[1] *Hiraṇyaváśíh* may also be rendered, he whose speech is benevolent, *hitaramaṇíyavák.*

[2] *Iyam suvṛiktir brahma* is explained *iyam mantrarúpá stutih,* this praise in the form of a *mantra,* a sacred text or prayer.

found),[1] INDRA comes daily seeking for the offerer of the libation.

2. The pleasant beverage that thou, INDRA, hast quaffed in former days, thou still desirest to drink of daily: gratified in heart and mind, and wishing (our good), drink, INDRA, the *Soma*, that is placed before (thee).

3. As soon as born, INDRA, thou hast drunk the *Soma* for thine invigoration: thy mother (ADITI) proclaimed thy greatness;* hence thou hast filled the vast firmament, INDRA, thou hast gained in battle treasure for the gods.

4. When thou enablest us to encounter mighty and arrogant (enemies), we are competent to overcome the malignants by our (unarmed) hands alone; and when thou, INDRA, surrounded by thy attendant (MARUTS), fightest against them, we shall triumph, aided by thee, (in) that glorious war.

5. I proclaim the ancient exploits of INDRA, the recent deeds that MAGHAVAN has achieved: when indeed he had overcome the undivine illusion, thenceforth the *Soma* became his exclusive (beverage).[2]

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[1] *Gaurád vediyán avapánam*, means *avakramya sthitam dúrastham pátavyam somam gauramṛigád api atiṣayena vidwán*, *i.e.* knowing the *Soma* that is to be drunk, though placed afar off, better than an ox or a deer knows the drinking-place or pond which it is accustomed to go to.

[2] The explanation of the scholiast is rather equivocal, the

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* This refers to Aditi's speech, vol. iii. p. 154.

6. Thine is all this animal world around thee, which thou illumest with the light of the sun: thou, INDRA, art the one lord of cattle, thence may we possess wealth bestowed by thee.

7. You two, BṚIHASPATI and INDRA, are lords of both celestial and terrestrial treasure: grant riches to the worshipper who praises you: and do you (gods) ever cherish us with blessings.

SÚKTA X. (XCIX.)

The deities of the fourth, fifth, and sixth verses are INDRA and VISHṆU, the latter alone is the deity of the rest: *Ṛishi* and metre as before.

Varga XXIV.

1. Expanding with a body beyond all measure, VISHṆU, men comprehend not thy magnitude: we know these thy two worlds (computing) from the earth,[1] but thou, divine VISHṆU, art cognisant of the highest.

2. No being that is or that has been born, divine VISHṆU, has attained the utmost limit of thy magnitude, by which thou hast upheld the vast and beautiful heaven, and sustained the eastern horizon of the earth.[2]

3. Heaven and earth, abounding with food, abound-

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relation between the *Soma* and *Indra* thenceforth became non-common or special, peculiar: *tadá prabhṛityeva Somasya Indrasya cha asádháraṇas sambandho játaḥ;* but though in an especial degree the drink of *Indra*, it is often presented to *Agni* and other deities.

[1] That is, the earth and the firmament, which are visible.

[2] Part put for the whole, the entire earth. Vishṇu's up-

ing with cattle, yielding abundant fodder, you are disposed to be liberal to the man (who praises you):[1] thou, VISHṆU, hast upheld these two, heaven and earth, and hast secured the earth around with mountains.[2]

4. You two, INDRA and VISHṆU, have made the spacious world for the sake of sacrifice, generating the sun, the dawn, AGNI: you leaders (of rites) have baffled the devices of the slave VṚISHAŚIPRA in the conflicts of hosts.

5. INDRA and VISHṆU, you have demolished the ninety-nine strong cities of ŚAMBARA: you have slain at once, without resistance, the hundred thousand heroes of the *Asura* VARCHIN.[3]

6. This ample laudation is magnifying you two, who are mighty, wide-striding, endowed with strength: to you two, VISHṆU and INDRA, I offer praise at sacrifices; grant us food (won) in battles.

7. I offer, VISHṆU, the oblation placed before thee with the exclamation *Vashaṭ*: be pleased, ŚIPIVISHṬA, with my offering: may my laudatory hymns magnify thee; and do you (gods) ever cherish us with blessings.

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holding the three worlds has been mentioned more than once. See vol. ii. p. 93.

[1] *Manushe stuvate*, the *Yajush*, v. 16, reads *manave*, with a similar purport *yajamánáya*, to the institutor of the rite.

[2] *Dádhartha prithivím mayúkhaih*; the last is explained *parvataih*, by mountains: *Mahídhara* says by his incarnations displaying his glory, *tejorúpair avatáraih*.

[3] See vol. ii. p. 244.

Súkta XI. (C.)

The deity is Vishṇu: the *Rishi* and metre as before.

Varga XXV.

1. The mortal desirous of wealth quickly obtains it who presents (offerings) to the widely-renowned Vishṇu, who worships him with entirely devoted mind,* who adores so great a benefactor of mankind.

2. Vishṇu, granter of desires,[1] shew to us that favourable disposition which is benevolent to all, unmixed (with exception), so that there may be to us the attainment of easily-acquired, ample, steed-comprising, all-delighting riches.

3. This deity, by his great power, traversed with three (steps) the many-lustrous earth;[2] may Vishṇu, the most powerful of the powerful, rule over us, for illustrious is the name of the mighty one.

4. This Vishṇu traversed the earth for a dwelling which he was desirous of giving to his eulogist;[3] firm are the people who are his praisers; he who is the engenderer of good† has made a spacious dwelling (for his worshippers).

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[1] *Evayávan*, from *eva*, obtainable, desires; *yávan*, who enables to obtain.

[2] Earth *prithiví*, according to the comment, is put for *prithivyádín*, or the three worlds.

[3] *Manushe daṣasyan*, according to the scholiast, we are to understand by the first *stuvate devagaṇáya*, to the company of gods praising him—*Vishṇu* having taken the three worlds from the *Asuras* to give to them.

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* Sáyaṇa says, with united praise, *sahánchatá stotreṇa*.

† Rather, to whom belong fortunate births.

5. Resplendent VISHṆU, I, the master of the offering, knowing the objects that are to be known, glorify to-day thy name:[1] I, who am feeble, praise thee who art powerful, dwelling in a remote region of this world.

6. What is to be proclaimed, VISHṆU, of thee, when thou sayest, I am *Sipivishṭa?* Conceal not from us thy real form, although thou hast engaged under a different form in battle.[2]

7. I offer, VISHṆU, the oblation placed before thee with the exclamation *Vashaṭ;* be pleased, *Sipivishṭa*, with my offering: may my laudatory hymns magnify thee; and do you (gods) ever cherish us with blessings.

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[1] The *Sáma Veda* II., 976 [ii. 8. 1. 4. 2.], has a slightly different reading, *pra tat te adya havyam aryah sanṣámi*, I, the lord, offer thee to-day an oblation, instead of *námáryah sanṣámi*, I, the lord, praise thy name. The application of *arya* is rather equivocal; *Sáyaṇa* explains it *swamí stutínám havishám vá*, the master of the praises or of the oblations, which may mean *Vishṇu*, or more probably the *yajamána.*

[2] *Vishṇu* is said to have aided *Vasishṭha* in battle, under an assumed form, and, when questioned, to have said, I am *Sipivishṭa,* a word to which two senses may be attached, one unobjectionable, the other objectionable. In the preceding verse, and in verse 7 of the former *Súkta*, the word is explained, penetrated, or clothed with rays of light, *raṣmibhir-ávishṭa*, the radiant, the splendid: in common use it means a man naturally without prepuce, in which sense it may be here interpreted as implying comparison; in like manner as a man is so denuded, so is *Vishṇu*, according to his own declaration, uncovered by radiance —*tejasá anáchchháditah ;* but this is a refinement, and it is probably to be understood as usual: the expression is curious.

SEVENTH ADHYÁYA.

MAṆḌALA VII. CONTINUED.

ANUVÁKA VI. CONTINUED.

SÚKTA XII. (CI.)

The Deity is PARJANYA, the Rishi VASISHṬHA or KUMÁRA, the son of AGNI: the metre is *Trishṭubh.*

Varga I.

1. Recite the three sacred texts, preceded by light,[1] which milk the water-yielding udder;[2] for he, the showerer,[3] (thereby) becoming quickly manifest, loudly roars, engendering the (lightning) infant, the embryo of the plants.

2. May he who is the augmenter of plants, the increaser of the waters, who rules divine over the whole earth, bestow upon us a three-storied dwelling[4] and felicity: may he grant us the desired light (of the sun) at the three (bright) seasons.[5]

3. One form of PARJANYA is like a barren cow, the other produces offspring, he takes whichever form he

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[1] The texts, it is said, of the three Vedas, preceded by *Om.*

[2] The cloud.

[3] *Parjanya,* pleased with the hymns, and in consequence sending rain. [For the "lightning embryo," see vol. i. p. 254, vol. ii. pp. 298—302].

[4] *Tridhátu saraṇam* is explained *tribhúmikam griham,* a house with three earths, either chambers or floors.

[5] The rays of the sun are said to be most powerful at dawn in the spring, at noon in the hot season, and in the afternoon in autumn.

pleases:[1] the mother receives the milk from the father, thence the father, thence the son is nourished.[2]

4. In whom all beings exist; the three worlds abide: from whom the waters flow in three directions (east, west, and south): the three water-shedding masses of clouds (east, west, and north,) pour the waters round the mighty (PARJANYA).

5. This praise is addressed to the self-irradiating PARJANYA: may it be placed in his heart; may he be gratified by it; may the joy-diffusing rains be ours; may the plants cherished by the deity be fruitful.

6. May * he, the bull, be the impregnator of the perpetual plants, for in him is the vitality[3] of both the fixed and moveable (world): may the rain sent by him preserve me for a hundred years: and do you (gods) ever cherish us with blessings.

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[1] The firmament withholds or sends down rain at will.

[2] The father is the sky, earth the mother, who receives the rain from the former, which, producing the means of offering libations and oblations, returns again to the parent heaven, as well as supports his offspring—all living creatures. [Cf. vol. i. p. 248, *note*.]

[3] *Tasminn-átmá:* the scholiast interprets the latter *deha*, body; probably for bodily existence, the life of the vegetable world depending upon the rain, and that of animals upon corn and the rest.

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* *Sáyaṇa* makes the sentence indicative, "he is," &c.; and instead of "for" he has "hence," *atas*.

Súkta XIII. (CII.)

Deity and *Ṛishi* as before; the metre is *Gáyatrí*: the hymn constitutes a *Tṛicha*.

Varga II.

1. Sing aloud to the son of heaven, Parjanya, the sender of rain: may he be pleased (to grant) us food.

2. He who is the cause of the impregnation of plants, of cows, of mares, of women.

3. Offer verily to him by the mouth (of the gods, Agni,) the most savoury oblation, so that he may yield us unfailingly food.

Súkta XIV. (CIII.)

The deities are frogs;* the *Ṛishi* is Vasishṭha; the metre *Trishṭubh*, except in the first verse, in which it is *Anushṭubh*.

Varga III.

1. The frogs,[1] like Brahmans, observant of their vows, practising penance † throughout the year, utter aloud praises agreeable to Parjanya.

2. When the waters of the sky fall upon (the troop of frogs) sleeping in the (exhausted) lake like a dry water-skin; then rises together the croaking of the

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[1] *Vasishṭha*, it is said, having praised *Parjanya* in order to procure rain, observing the frogs to be delighted by his praises, addressed them in this hymn.

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* This hymn has been translated by Professor Müller, in his Ancient Sanskrit Lit. p. 494.

† Literally, "lying still," which *Sáyaṇa* explains as "performing penance for rain."

frogs, like the bellowing of cows when joined by their calves.

3. When the rainy season has arrived, and (PARJANYA) has sent the rain upon them, thirsty and longing (for its coming), then one frog meets another croaking (his congratulations) as a child (calls to) its father with inarticulate ejaculations.[1]

4. One of these two congratulates the other as they are both delighting in the forthcoming of rain; the speckled frog, leaping up repeatedly when moistened (by the shower), joins greetings with the green one.

5. When one of you imitates the croaking of another as a learner (imitates) his teacher, when, loud crying, you converse (leaping) upon the waters, then the entire body is as it were developed.[2]

6. One frog has the bellowing of a cow, another the bleating of a goat; one of them is speckled, one is green: designated by a common appellation, they are of various colours, and, croaking, shew themselves in numerous places. Varga IV.

7. Like Brahmans at the *Soma* libation, at the *Atirátra* sacrifice, you are now croaking around the replenished lake (throughout the night),[3] for on that

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[1] *Akhkhalíkṛitya*, making the imitative sound *akhkhala*.

[2] During the dry weather, says the scholiast, the frogs shrink like a lump of clay; in the rains they expand to their full size.

[3] *Rátrau ṣabdam kurvánáh*, is added by the commentator, apparently to make the comparison more appropriate, the *Atirátra* rite being, according to him, a nocturnal ceremony, when the

day of the year you frogs are everywhere about, when it is the day of the setting in of the rains.

8. They utter a loud cry, like Brahmans when bearing the Soma libation, and reciting the perennial prayer:* like ministrant priests with the *gharma* offering, they hid (in the hot weather) perspiring[1] (in their holes), but now some of them appear.

9. These leaders of rites observe the institutes of the gods, and disregard not the (appropriate) season of the twelvemonth; as the year revolves, and the rains return, then, scorched and heated, they obtain freedom (from their hiding-places).

10. May the cow-toned, the goat-toned, the speckled, the green (frog, severally) grant us riches! May the frogs in the fertilizing[2] (season of the rain), bestowing upon us hundreds of cows, prolong (our) lives!

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priests recite the hymns at night: *rátrim atítya vartate ityatirátrah, yathátirátrákhye somayáge Bráhmaná rátrau stutaşastráṇi paryáyeṇa şansanti.* [For the *şastras* used at the *Atirátra*, see Haug's translation of Aitareya Bráhm. p. 264]

[1] *Adhwaryavo gharmiṇah sishwidánáh:* the last may apply to the *adhwaryus* as well as the frogs: there is a quibble upon the word *gharmiṇah,* having or bearing the vessel, or performing the rite so termed (see vol. iii. p. 281); or suffering from *gharma,* heat, or the hot season. [For the *pravargya* ceremony and the *gharma,* see Haug's Ait. Bráhm. trans. p. 42.]

[2] *Sahasrasáve* is explained as the generator of thousands of plants, grains, and the like.

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* Rather, "the year-long prayer." *Sayaṇa* makes it refer to

SÚKTA XV. (CIV.)

The deities of most of the verses are INDRA and SOMA, sometimes singly, sometimes together; the deities of the 11th verse are the DEVÁS; those of the 17th and 18th respectively the *Soma* stones and the winds; and that of the 10th and 14th is AGNI: of the first half of the 23rd verse the deity is the personified prayer; of the second half, the earth and firmament. VASISHTHA is the *Rishi*. The metre varies between *Jagatí* and *Trishtubh*; that of the last stanza is *Anushtubh*.

Varga V.

1. INDRA and SOMA, afflict, destroy the *Rákshasas;* showerers (of benefits) cast down those who delight in darkness; put to flight the stupid (spirits); consume, slay, drive away, utterly exterminate the cannibals.

2. INDRA and SOMA, fall upon the destructive (*Rákshasa*) and the performer of unprofitable acts,* so that, consumed (by your wrath), he may perish like the offering cast into the fire: retain implacable hatred to the hater of Brahmans,† the cannibal, the hideous,‡ the vile[1] (*Rákshasa.*)

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[1] *Kimídine* is an unusual and rather unintelligible term: the comment explains it *Kimidáním iti charate,* to one who goes saying, What now? that is, *Píṣunáya,* a spy, an informer; or cruel, vile.

Gavám ayanam, a sacrificial session, which commences and ends with the *atirátra,* and lasts a whole year.

* Or, as the same word, *aghaṣamsa,* is rendered in v. 4, "the malignant."

† *Bramadwishe* is explained by *Sáyaṇa, bráhmanebhyo 'smabhyam dweshṭre.*

‡ *Ghorachakshase* may also mean "rude in speech."

3. INDRA and SOMA, chastise the malignant (*Rákshasas*), having plunged them in surrounding and inextricable* darkness, so that not one of them may again issue from it: so may your wrathful might be triumphant over them.

4. INDRA and SOMA, display from heaven your fatal (weapon), the extirpator from earth of the malignant (*Rákshasas*): put forth from the clouds the consuming (thunderbolt), wherewith you slay the increasing *Rakshas* race.

5. INDRA and SOMA, scatter around (your weapons) from the sky, pierce their sides with fiery scorching † adamantine (weapons), so that they may depart without a sound.

Varga VI.

6. May this praise invest you, INDRA and SOMA, who are mighty, on every side, as a girth (encompasses) a horse,—that praise which I offer to you both with pure devotion: do you, like two kings, accept this my homage.

7. Come with rapid steeds, slay the oppressive mischievous *Rákshasas:* let there be no happiness, INDRA and SOMA, to the malignant, who harasses us with his oppression.

8. May he who with false calumnies maligns me behaving with a pure heart, may such a speaker of

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* Perhaps rather bottomless, *álambana-rahita.* Compare Milton's description of Satan falling in chaos.

† The text, after "scorching," adds another epithet, *ajarebhiḥ,* ageless, undecaying.

falsehood, INDRA, cease to be, like water held in the hand.

9. May *Soma* give to the serpent, or toss upon the lap of NIRRITI, those who with designing (accusations) persecute me, a speaker of sincerity, and those who by spiteful (calumnies) vilify all that is good in me.*

10. May he, AGNI, who strives to destroy the essence of our food, of our horses, of our cattle, of our bodies—the adversary, the thief, the robber—go to destruction, and be deprived both of person and of progeny.

Varga VII.

11. May he be deprived of bodily (existence) and of posterity;† may he be cast down below all the three worlds; may his reputation, Gods, be blighted who seeks our destruction by day or by night.

12. To the understanding man[1] there is perfect discrimination, the words of truth and falsehood are

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[1] The preceding verses are considered to be a malediction upon the *Rákshasas* by the *Rishi*. To account for the change of tone, *Sáyana* gives an unusual version of the legend told in the *Mahábhárata* of king *Kalmáshapáda* being transformed to a *Rákshasa*, and devouring the 100 sons of *Vasishtha:* here it is said that a *Rákshasa*, having devoured the *Rishi's* sons, assumed his shape, and said to him, "I am *Vasishtha*, thou art the *Rákshasa*;" to which *Vasishtha* replied by repeating this verse, declaratory of his discriminating between truth and falsehood.

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* Rather, "those who with violence vilify me, acting uprightly."

† Literally, "may he exist after his body and progeny," *i.e.* continue severed from them.

mutually at variance;* of these two, SOMA verily cherishes that which is true and right: he destroys the false.

13. SOMA instigates not the wicked; he instigates not the strong man dealing in falsehood: he destroys the *Rákshasa*, he destroys the speaker of untruth; and both remain in the bondage of INDRA.

14. If I am one following false gods, if I approach the gods in vain, then AGNI (punish me). If (we be not such, then) why, JÁTAVEDAS, art thou angry with us? let the utterers of falsehood incur thy chastisement.

15. May I this day die if I am a spirit of ill, or if I have ever injured the life of any man: mayest thou be deprived (*Rákshasa*) of thy ten sons, who hast falsely called me by such an appellation.

Varga VIII.

16. May INDRA slay with his mighty weapon him who calls me the *Yátudhána*, which I am not,—the *Rákshasa*, who says (of himself,) I am pure: may he, the vilest of all beings, perish.

17. May the cruel female fiend who, throwing off the concealment of her person, wanders about at night like an owl, fall headlong down into the unbounded caverns: may the stones that grind the *Soma* destroy the *Rákshasas* by their noise.

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* Literally, "to the understanding man truth and falsehood are easily discriminated, their words are mutually at variance."

18. Stay, MARUTS, amongst the people, desirous* (of protecting them); seize the *Rákshasas*, grind them to pieces: whether they fly about like birds by night, or whether they have offered obstruction to the sacred sacrifice.

19. Hurl, INDRA, thy thunderbolt from heaven; sanctify, MAGHAVAN, (the worshipper) sharpened by the *Soma* beverage: slay with the thunderbolt the *Rákshasas*, on the east, on the west, on the south, on the north.

20. They advance, accompanied by dogs: desirous to destroy him, they assail the indomitable INDRA: ṢAKRA whets his thunderbolt for the miscreants; quickly let him hurl the bolt upon the fiends.

Varga IX.

21. INDRA has ever been the discomfiter of the evil spirits coming to obstruct (the rites of) the offerers of oblations: ṢAKRA advances, crushing the present *Rákshasas*, as a hatchet cuts down (the trees of) a forest, as (a mallet smashes) the earthen vessels.

22. Destroy the evil spirit, whether in the form of an owl, or of an owlet, of a dog, or of a duck,† of a hawk, or of a vulture; slay the *Rákshasas*, INDRA, (with the thunderbolt) as with a stone.

23. Let not the *Rákshasas* do us harm: let the dawn drive away the pairs of evil spirits, exclaiming, "What now is this?"[1] May the earth protect us from

[1] *Kimídiná*. See note, p. 205.

* Rather, "be pleased (to destroy the *Rákshasas*)."
† Literally, "a ruddy goose," *chakraváka*.

terrestrial, the firmament protect us from celestial wickedness.

24. Slay, Indra, the *Yátudhána*,* whether in the form of a man, or of a woman doing mischief by her deceptions: may those who sport in murder perish decapitated; let them not behold the rising sun.

25. Soma, do thou and Indra severally watch (the *Rákshasas*), be wary, be vigilant; hurl the thunderbolt at the malignant *Rákshasas*.

MAṆḌALA VIII.

ANUVÁKA I.

ASHṬAKA V. Continued.

ADHYÁYA VII. Continued.

Súkta I. (I.)

The deity is Indra, except in the thirtieth and three following verses, in which the donation of Ásanga *Rája* is the *devatá*, and the last, where it is the *Rája*.

The *Ṛishis* are two, Medhátithi and Medhyátithi, of the race of Kaṇwa, with some exceptions; thus, of the two first verses the *Ṛishi* is Ghaura, the son of Ghora, who became the son of his own brother Kaṇwa, and was called Káṇwa Pragátha. The *Ṛishi* of the thirtieth and three following stanzas is Ásanga, the son of Playoga, who, having been changed to a woman by the imprecation of the gods, recovered his manhood by repentance and the favour of Medhátithi

* I.e. *Rákshasa.*

to whom he gave, on that account, abundant wealth, and whom he addresses in praise of his donation. In the thirty-fourth stanza *Saśwatí* congratulates her husband, and is therefore the *Rishi*. The metre of the two last stanzas is *Trishṭubh*, of the second and fourth *Satobrihatí*, of the rest *Brihatí*.

Varga X.

1. Repeat,[1] friends, no other praise, be not hurtful (to yourselves); praise together INDRA, the showerer (of benefits) when the Soma is effused; repeatedly utter praise (to him).

2. A bull rushing (upon his foes), undecaying, like an ox, the overcomer of (hostile) men, the hater (of adversaries), the venerable, the displayer of both (enmity and favour[2]), the munificent, the distributor of both (celestial and terrestrial riches[3]).

3. Although these people worship thee, INDRA, in many ways to (secure) thy protection, (yet) may this our prayer be throughout all days thy magnification.

4. The sages (thy worshippers), MAGHAVAN, the overcomers (of foes), the terrifiers of (hostile) people, pass over various (calamities by thy aid): come nigh and bring many sorts of food, and available for our preservation.

5. Wielder of the thunderbolt, I would not sell

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[1] Sáma Veda I. 242 [I. 3. 1. 5. 10; II. 6 1. 5. 1].

[2] The text has only *ubhayamkaram*, which the commentator explains *vigrahánugrahayoh kartáram*.

[3] *Ubhayávinam*. The scholiast is rather puzzled how to interpret the duality here intimated—whether it means as in the text, or having the faculty of protecting both fixed and moveable things, or being honoured by both those who recite his praises and those who offer oblations. The epithets are in the

thee for a large price, not for a thousand, nor for ten thousand, nor, opulent bearer of the thunderbolt, for a hundred.[1]

Varga XI.

6. Thou art more precious, INDRA, than my father, or than my brother, who is not affectionate: thou, giver of dwellings, art equal to my mother, for you both render me distinguished on account of celebrity and riches.

7. Whither hast thou gone?[2] where, indeed, art thou now? Verily thy mind (wanders) amongst many (worshippers): martial, valorous PURANDARA, come hither; the chaunters are singing (thy praise).

8. Raise the sacred chaunt to him who is the destroyer of the cities (of the foes) of his worshipper, (induced) by which may the thunderer come to sit down at the sacrifice of the sons of KAṆWA, and destroy the cities (of their enemies).

9. Come quickly with those thy horses which are vigorous and fleet, and which are traversers of tens, or hundreds, or thousands (of leagues).*

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accusative, being governed by the verb *stota*, "praise," in the first verse. Cf. Sáma Veda II. 711 [II. 6. 1. 5. 2.] Benfey renders it, "Den schleudernden, wie einen Büffel stürmenden, wie einen stier mensch-siegenden, den zornigen, siegenden, zwiefach handelnden, den hehrsten, zwiebegabeten"—it seems to me, very barbarously, and not very intelligibly.

[1] *Ṣatáya* here signifies infinite, according to the comment. In the Sáma Veda I. 291. [I. 3. 2. 5. 9], we have *na parádíyase* instead of *na parádeyám*.

[2] Sáma Veda I. 271 [I. 3. 2. 3. 9].

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* Or rather, "which are traversers of ten leagues, and are numbered by hundreds and by thousands."

10. I invoke to-day the all-sufficient INDRA, as the milch cow yielding abundant milk, of excellent motion,[1] and easy to be milked; or, as another (form), the vast-dropping, desirable (rain).[2]

11. When SÚRYA harassed ETAṢA,* ṢATAKRATU conveyed (to his aid) KUTSA, the son of ARJUNÍ, with his two prancing horses (swift) as the wind, and stealthily approached the irresistible GANDHARVA.[3]

Varga XII.

12. He who without healing materials before the flow of blood from the necks[4] was the effecter of the re-union, the opulent MAGHAVAN, again makes whole the dissevered (parts).

13. May we never be like the abject, INDRA, through thy favour, nor suffer affliction: may we never be

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[1] *Gáyatra-vepasam* is explained *praṣasya-vegám*, "of excellent speed;" or it might have been thought to be a metaphor, having the form or beauty of the Gáyatrí, being the Gáyatrí personified.

[2] *Anyám isham urudhárám* is rather doubtful; the comment explains it, *uktavilakshaṇám bahúdakadhárám eshaṇíyám vrishṭim;* this is followed by *Alankṛitam,* which, being masc., can refer only to *Indram,* the doer of enough, all-sufficient. Cf. Sáma Veda I. 295 [I. 4. 1. 1. 3]. [*Anyám* may mean "unparalleled," *adrishṭapúrvám,* as in hymn 27 of this maṇḍala.]

[3] A name of the sun. See vol. i. p. 61.

[4] To what this alludes is not explained, but possibly it intends to describe the restoration of *Etaṣa,* wounded in his conflict with the sun. The verse occurs in Sáma Veda I. 244 [I. 3. 2. 1. 2]. The translations of Langlois, Benfey, and Stevenson are very curious.

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* See translation, vol. i. p. 166.

like branchless trees; for, thunderer, unconsumeable (by foes) we glorify thee.

14. Neither rash nor irate, we verily glorify thee, slayer of VṚITRA; may we propitiate thee, hero, for once (at least) by our praise with great (sacrificial) wealth.

15. If he hear our praise, then may our libations, flowing through the filter,* dropping quickly, and diluted with consecrated water,[1] exhilarate INDRA.

Varga XIII.

16. Come quickly to-day to the collected laudation† of thy devoted friend: may the subsidiary‡ praise of wealthy (worshippers) reach thee, but now I wish (to offer) thy complete eulogium.

17. Extract the *Soma* juice with the bruising stones, wash it with the consecrated waters; (for by so doing) the leaders (of the rain, the *Maruts*) clothing (the sky with clouds) as with a vesture of the hide of the cow, milk forth (the water) for the rivers.

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[1] *Tugryávṛidhah* is explained *vasatívaryekadhanákhyábhir adbhir vardhamáṇáh,* increasing with the waters termed *vasatívarí* and *ekadhaná,* water collected and kept apart for the ceremonials [Cf. Ait. Bráhm. ii. 20].

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* The text adds an epithet of the filtering-cloth *tiras, i.e.* placed slantingly. *Áṣavaḥ* may mean quickly intoxicating.

† *I.e.* The laudation made by him together with many other priests.

‡ Sáyaṇa does not recognise this contrast between the two praises, as he explains *upastutiḥ* by *stotram.*

18. Whether come from the earth or the firmament, or the vast luminous (heaven), be magnified by this my diffusive praise; satisfy, ṢATAKRATU,* (my) people.

19. Pour out to INDRA the most exhilarating, the most excellent *Soma*, for ṢAKRA cherishes him who is desirous of food, propitiating him by every pious act.

20. May I never,[1] when importuning thee in sacrifices with the effusion of the *Soma* and with praise, excite thee† like a ferocious lion to wrath: who (is there in the world) that does not solicit his lord?

21. It (may INDRA drink) with invigorated strength, the strong exhilarating (*Soma*) offered with animating (laudation): for in his delight he gives us (a son) the overcomer of all (foes), the humbler of their pride. Varga XIV.

22. The divine (INDRA), the accomplisher of all aims, the glorified by his foes,‡ gives vast treasures to the mortal who presents offerings at the sacrifice, to him who pours out the libation, who hymns his praise.

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[1] Sáma Veda I. 307 [I. 4. 1. 2. 5]: but the reading of the first half in Benfey varies, and is apparently faulty; instead of *má twá somasya galdayá sadá yáchann aham girá*, it is *á twá somasya galdayá sadá yáchann aham jyá*. It is not easy to make sense of this passage, especially in connection with what follows.

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* The text has *Sukratu* as a similar name of *Indra*.

† *Bhúrṇim* is explained by *bhartáram*, "my lord."

‡ *Ari* probably means *prerayatṛi*, one who utters a hymn.

23. Come hither, INDRA, be exhilarated by the wonderful (libatory) affluence, and with thy fellow-topers (the MARUTS) fill with the *Soma* juices thy vast belly, capacious as a lake.

24. May[1] thy thousand, thy hundred steeds, INDRA, yoked to thy golden chariot, harnessed by prayer, with flowing manes, bring thee to drink the *Soma* libation.

25. May thy two peacock-tailed, white-backed horses, yoked to thy golden chariot, bring thee to drink of the sweet praiseworthy libation.

Varga XV.

26. Drink thou, who art worthy to be glorified, of this consecrated and juicy libation, like the first drinker[2] (VÁYU): this excellent effusion issues for thine exhilaration.

27. May he who alone overcomes (enemies) through (the power of) religious observances, who by pious acts is rendered mighty and fierce, who is handsome-chinned, approach: may he never be remote; may he come to our invocation; may he never abandon us.

28. Thou hast broken to pieces the moveable city of ŚUSHṆA with thy weapons; thou who art light hast

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[1] Sáma Veda, with the two following verses, II. 741—43. [II. 6. 2. 5. 1—3].

[2] According to the scholiast, *púrvapáh* means *Váyu,* who, having arrived first in the race, drank the *Soma* before the other gods. The allusion is to the principal *graha* libation, called *Aindraváyava,* which *Indra* and *Váyu* share together. [For the legend, see Aitareya Bráhm. ii. 25].

followed him; wherefore, INDRA, thou art in two ways to be worshipped.[1]

29. May my prayers when the sun has risen, those also at noon, those also when evening arrives,* bring thee back, giver of riches (to my sacrifice).

30. Praise (me), praise (me), MEDHYÁTITHI, for amongst the wealthy we are the most liberal donors of wealth to thee: (praise me as one) who outstrips a horse in speed, follows the right path, and bears the best arms.

Varga XVI.

31. When with faith I harness the docile horses in the car, (praise me[2]), for the descendant of YADU, possessed of cattle,[3] know how to distribute desirable riches.

32. (Praise me, saying,) "He who has presented riches to me with a golden purse: may this rattling

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[1] *Dwitá havyah*, by praisers and by sacrificers, *stotṛibhir yashṭribhiṣ cha*.

[2] The scholiast supplies *tadáním mám evam stuhi*, then verily praise me.

[3] The text has *Yádvah paṣuh*, literally the Yádava animal, but *paṣu*, the commentator says, is to be understood as *paṣumán*, having animals; or it may be considered as a derivative of *paṣ* for *driṣ*, to see, a beholder of subtile objects, *súkshmasya drashṭá*.

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* The text, according to Sáyaṇa, adds a fourth time, "also in the night," *ṣárvare kale 'pi*. For *prapitwa*, see Dr. Goldstücker's Sanskrit Dict. under *abhipitwa* and *apapitwa*.

chariot* of ÁSANGA carry off all the treasures (of the enemy)."

33. (So praise me, saying,) "ÁSANGA, the son of PLAYOGA, has given more than others, AGNI, by tens of thousands: ten† times the (number of) vigorous and brilliant oxen (given by him) to me, issue forth like the reeds of a lake."

34. ŚAŚWATÍ, perceiving that the signs of manhood were restored, exclaims, "Joy, husband, thou art capable of enjoyment."

SÚKTA II. (II.)

The deity is INDRA (except in the last two verses, where the deity is the personified gift); the *Ṛishis* are MEDHÁTITHI of the race of KAṆWA and PRIYAMEDHA of the family of ANGIRAS; the metre of the 28th verse is *Anushṭubh*, of the rest *Gáyatrí*.

Varga XVII.

1. Giver of dwellings (INDRA), drink this effused libation till thy belly is full, we offer it, undaunted (INDRA), to thee.

2. Washed by the priests, effused by the stones, purified by the woollen filter, like a horse cleansed in a stream.

3. We have made it sweet for thee as the barley-cake, mixing it with milk, and therefore, INDRA, (I invoke) thee to this social rite.

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* Sáyaṇa, to save the accent of *swanadrathaḥ*, which would make it *Bahuvríhi*, has to resort to a violent ellipsis of *átmá*; to avoid this, Wilson has preferred to take it as a *karmadháraya*, with an exceptional accent.

† Sáyaṇa explains *daṣa* as *daṣa-guṇita-sahasra-ṣankyákáḥ*.

4. INDRA verily is the chief drinker[1] of the *Soma* among gods and men, the drinker of the effused libation, the acceptor of all kinds of offerings.

5. (We praise him) a universal kind-hearted (friend), whom the pure *Soma*, the mixture (of it) made with difficulty, or other satisfying (offerings) do not displease.

Varga XVII.

6. Whom others pursue with offerings of milk and curds as hunters chase a deer (with nets and snares), and harass with (inappropriate) praises.

7. May the three libations be effused for the divine INDRA in his own dwelling, (for he is) the drinker of the effused juice.

8. Three purifying vessels drop (the *Soma*), three ladles are well filled (for the libation), the whole is furnished for the common sacrifice.[2]

9. Thou (*Soma*) art pure, distributed in many vessels, mixed at the mid-day sacrifice with milk, and (at the third sacrifice) with curds, the most exhilarating (beverage) of the hero (INDRA).

10. These sharp and pure *Soma* libations effused by us for thee solicit thee for admixture.

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[1] *Ekah somapáh*, he alone is to be presented, it is said, with the entire libation; the other gods are only sharers of a part, *ekadeṣa-bhájah*.

[2] The verse alludes to the three daily sacrifices. [The three vessels are the three troughs used in the preparation of the *Soma* libations, the *droṇakalaṣa*, the *pútabhṛit*, and the *Ádhavaníya*. The three ladles are the three sets of cups, *chamasáḥ*, used in the three libations.]

Varga XIX. 11. Mix, INDRA, the milk and *Soma*, (add) the cakes to this libation: I hear that thou art possessed of riches.

12. The potations (of *Soma*) contend in thy interior (for thine exhilaration) like the ebriety caused by wine:[1] thy worshippers praise thee (filled full of *Soma*) like the udder (of a cow with milk).[2]

13. May the eulogist of thee, who art opulent, be opulent; may he even, lord of steeds, surpass one who is wealthy and renowned, like thee.* [3]

14. (INDRA), the enemy of the unbeliever, apprehends whatever prayer is being repeated, whatever chaunt is being chaunted.[4]

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[1] *Durmadáso na suráyám*, like bad intoxications, wine being drunk. The preparation of fermented liquors was therefore familiar to the Hindús, and probably amongst them was wine, the north-west of the Punjáb, no doubt their earliest site, being the country of the grape; but according to comment on *Manu*, an inferior sort of spirit.

[2] *Údhar na nagná jarante.* "The praisers praise like an udder," is the literal rendering according to the scholiast, but *nagna* usually means naked; here it is said to import *stotṛi*, a praiser, one who does not neglect or abandon the verses of the Veda, *chhandánsi na jaháti.*

[3] Sáma Veda II. 1154. [II. 9. 1. 15. 1].

[4] Sáma Veda II. 1155, but the reading of the printed text of Benfey varies. Our text has *agor arir á chiketa*, the enemy of him who does not praise, *astotuṣ ṣatrur Indrah*—the Sáman has

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* Sáyaṇa renders this last clause "the praiser of any one wealthy and renowned like thee would assuredly prosper, (much more, then, of thee)."

15. Consign us not, INDRA, to the slayer, not to an overpowering foe; doer of great deeds, enable us by thy acts (to conquer).[1]

Varga XX.

16. Friends devoted, INDRA, to thee we, the descendants of KAṆWA, having thy praise for our object, glorify thee with prayers.[2]

17. (Engaged), thunderer, in thy most recent (worship) I utter no other praise than that of thee, the doer of great deeds, I repeat only thy glorification.[3]

18. The gods love the man who offers libations, they desire not to (let him) sleep, thence they, unslothful, obtain the inebriating *Soma.*

19. Come to us quickly with excellent viands, be not bashful, like the ardent husband of a new bride.

20. Let not INDRA, the insuperable, delay (coming to us) to-day until the evening, like an unlucky son-in-law.[4]

Varga XXI.

21. We know the munificent generosity of the hero (INDRA): of the purposes of him who is manifest in the three worlds (we are aware).

22. Pour out the libation to him who is associated

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nágo rayir á chiketa, translated, welch Lied den Bös auch immer spricht, der Schatz beachtet's nimmermehr.

[1] Sáma Veda II. 1156. [II. 9. 1. 15. 3.]

[2] Sáma Veda I. 157. II. 69. [I. 2. 2. 2. 3. II. 1. 2. 3. 1].

[3] This and the next occur in the Sáma Veda II. 70, 71 [II. 1. 2. 3. 2, 3.]

[4] Who, being repeatedly summoned, delays his appearance till evening, is the scholiast's explanation.

with the KAṆWA (race): we know not any one more celebrated than the very powerful bestower of numerous protections.

23. Offer, worshipper, the libation in the first place* to the hero, the powerful INDRA, the benefactor of man: may he drink (of it),—

24. He who most recognisant of (the merit) of those who give him no annoyance, bestows upon his adorers and praisers food with horses and cattle.

25. Hasten, offerers of the libation, (to present) the glorious *Soma* to the valiant, the hero (INDRA), for (his) exhilaration.

Varga XXII.

26. May the drinker of the *Soma* libation, the slayer of VṚITRA, approach, let him not be far from us; let the granter of many protections keep in check (our enemies).

27. May the delightful steeds who are harnessed by prayer bring hither (our) friend (INDRA), magnified by praises, deserving of laudation.†

28. Handsome-chinned (INDRA), the honoured of sages, the doer of great deeds, come, for well-flavoured are the *Soma* juices; come, for the libations are ready mixed: this (thy worshipper) now (invites thee) to be present at this social exhilarating rite.[1]

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[1] *Na ayam achcha sadhamádam*, "now this (worshipper) in presence (invites) thee to be exhilarated with (us)," is the explanation of the scholiast.

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* Alluding to the *Aindravâyava graha*, see *supra* p. 216.

† Cf. Sáma Veda II. 8. 2. 1. 2.

29. They who praising thee magnify thee, INDRA, the institutor of rites, and those (hymns which glorify) thee have (for their object) great riches and strength.

30. Upborne by hymns, those thy praises and those prayers which are addressed to thee, all combined, sustain thine energies.

31. Verily this accomplisher of many acts, the chief (among the gods), the wielder of the thunderbolt, he who has ever been unconquered, gives food (to his votaries).

Varga XXIII

32. INDRA, the slayer of VṚITRA with his right hand, the invoked of many in many (places), the mighty by mighty deeds,—

33. He upon whom all men depend, (in whom) overwhelming energies (abide), he verily is the delighter of the opulent (worshipper).

34. This INDRA has made all these (beings),[1] who is thence exceedingly renowned; he is the donor of food to opulent worshippers.

35. He whom, adoring, and desirous of cattle,[2] the protector (INDRA) defends against an ignorant (foe), becomes a prince, the possessor of wealth.

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[1] *Etáni viṣwáni chahára*, he has made all these, according to comment, either *bhútajátani*, all beings, or he has performed all these exploits—the death of *Vṛitra*, and the like.

[2] *Ratham gavyantam*, *ratham* is explained *ramhanam*, from *rahi*, to go. It cannot have its usual sense, a car, as it is the epithet of him who becomes the lord, the bearer of riches, *ino vasu sa hi volhá*.

Varga XXIV. 36. Liberal, wise, (borne by his own) steeds,* a hero, the slayer of VṚITRA, (aided) by the MARUTS, truthful, he is the protector of the performer of holy rites.

37. Worship, PRIYAMEDHA, with mind intent upon him, that INDRA, who is truthful when exhilarated by the *Soma* potations.[1]

38. Sing, KAṆWAS, the mighty (INDRA), of widely-sung renown, the protector of the good, the desirous of (sacrificial) food, present in many places.

39. He who, a friend (to his worshippers), the doer of great deeds, tracing the cattle by their foot-marks, being without (other means of detection†), restored them to those leaders (of rites) who willingly put their trust in him.

40. Thou, thunderer, approaching in the form of a ram,[2] hast come to‡ MEDHYÁTITHI, of the race of KAṆWA, thus propitiating thee.

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[1] *Somaih satyamadvá*, in vino veritas conveys a similar notion, but truth, or truthful, as applied to a deity in the Veda, means one who keeps faith with his worshippers, who grants their prayers; so *Indra*, in his cups, is especially bountiful to those who praise him.

[2] Cf. vol. i. p. 135, and *Shaḍvinṣa Bráhmaṇa* 1. 1. [The legend is also found in the *Báshkala Upanishad*, as given in Anquetil du Perron's translation. Dr. Weber compares the Greek legend of Ganymede].

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* Or rather, "wise, attaining his object by his steeds."

† Or rather, "tracing them, though without their footsteps (to guide him)".

‡ Or rather, "didst carry off," *ayah*, i.e. *agamayaḥ*.

41. Liberal VIBHINDU, thou hast given to me four times ten thousand, and afterwards eight thousand.

42. I glorify those two (heaven and earth), the augmenters of water, the originators (of beings), the benefactors of the worshipper, on account of their generation (of the wealth so given to me).[1]

SÚKTA III. (III.)

The deity is INDRA, except in the last four verses, in which the donation of PÁKASTHÁMAN *Raja*, the son of KURAYÁṆA, being commemorated is considered the *Devatá*. The *Rishi* is MEDHYÁTITHI; the metre of the odd verses is *Bṛihatí*, of the even *Sato bṛihatí*, except in the twenty-first, in which it is *Anushṭubh*, and the twenty-second and twenty-third, in which it is *Gáyatrí*. The twenty-fourth is *Bṛihatí*.

1. Drink,[2] INDRA, of our sapid libation mixed with milk, and be satisfied: regard thyself as our kinsman, to be exhilarated along with us for our welfare:* may thy (good) intentions protect us.† Varga XXV.

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[1] The text has *tye payovṛidhá máhí raṇasya naptyá janitwanáya mámahe.* There is no substantive; the scholiast supplies *dyáváprithivyau*, because, he says, they being pleased such a gift is obtained, *tayoh prasannayor evedam dánam labhyate.* The attributives are also in the fem. dual: two of them are unusual; *máhí* is explained by *nirmátryau*, "makers, creators," and *naptyá* by *anugrahaṣíle*, "inclined to be favourble;" *raṇasya*, of or to the *stotṛi*.

[2] Sáma Veda I. 239. II. 771. [I. 3. 1. 5. 7. II. 6. 2. 16. 1.]

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* Or rather, "As our kinsman, to be exhilarated along with us, think for our welfare."

† This verse is used as a *Pragátha*, as also are 2—20 of this hymn. From the number of *Pragáthas* which this *mandala* supplies, it is sometimes called the *mandala* of the *Pragáthas*.

2. May[1] we be offerers of oblations (to enjoy) thy favour; harm us not for the sake of the enemy; protect us with thy wondrous solicited (protections), maintain us ever in felicity.

3. (INDRA,) abounding in wealth, may these my praises magnify thee; the brilliant pure sages glorify thee with hymns.[2]

4. Invigorated[3] by (the praises of) a thousand *Rishis*, this (INDRA) is as vast as the ocean: the true mightiness and strength of him are glorified at sacrifices, and in the realm of the devout.

5. We invoke INDRA for the worship of the gods, and when the sacrifice is proceeding; adoring him, we call upon INDRA at the close of the rite;[4] we invoke him for the acquirement of wealth.

Varga XXVI. 6. INDRA, by the might of his strength, has spread out the heaven and earth: INDRA has lighted up the sun:[5] in INDRA are all beings aggregated; the distilling drops of the *Soma* flow to INDRA.

7. Men glorify thee, INDRA, with hymns that thou

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[1] Sáma Veda II. 772 [II. 6. 2. 16. 2].

[2] *Ibid.* I. 250. II. 957 [I. 3. 2. 1. 8. II. 7. 3. 18. 1]. Yajur Veda 33. 81. *Mahídhara* considers the *Súkta* to be addressed to *Áditya*: the epithet *pávakavarṇa* he renders, with *Sáyaṇa*, *agnisamánatejaska*, radiant as *Agni*.

[3] Sáma Veda II. 958 [II. 7. 3. 18. 2]. Yajur Veda 33. 83.

[4] *Samíke sampúrṇe yáge*, or it may mean *sangráme*, in war. Sáma Veda I. 249. II. 937 [I. 3. 2. 1. 7. II. 7. 3. 8. 1].

[5] According to the scholiast, *Indra* rescues the sun from the grasp of *Swarbhánu*, extricates him from eclipse. Sáma Veda II. 938 [II. 7. 3. 8. 2].

mayest drink the first (of the gods): the associated Ṛibhus unite in thy praise, the Rudras glorify the ancient (Indra).

8. Indra[1] augments the energy and the strength of this (his worshipper), when the exhilaration of the *Soma* juice is diffused through his body; men celebrate in due order his might to-day as they did of old.

9. I solicit thee, Indra, for such vigour and for such food as may be hoped for in priority (to others), wherewith thou hast granted to Bhṛigu the wealth taken from those who had desisted from sacrifices,[2] wherewith thou hast protected Praskaṇwa;

10. Wherewith thou hast sent the great waters to the ocean: such as is thy wish-fulfilling strength:* that might of Indra is not easily to be resisted which the earth obeys.

11. Grant us, Indra, the wealth accompanied by Varga XXVII.

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[1] Sáma Veda II. 924. [II. 7. 3. 1. 2]. Yajur Veda 33. 97. *Mahídhara* agrees with *Sáyaṇa* in referring the increase of vigour to the *Yajamána*, *asyaiva yajamánasya víryam vardhayati.* He is more explicit in applying the incitement to *Indra*, *Somapánena matta Indro yajamánasya balam vardhayatítyarthah.* The term *vishṇavi* he agrees in considering an epithet of *made*, *ṣaríra-vyápake*, diffused through the body, or, he says, it may be an equivalent of *yajna*, at sacrifice.

[2] *Yena yatibhyo dhane hite*, *yatibhyah* is here explained as *karmasu uparatebhyo 'yashtṛibhyo janebhyo sakáṣád dhanam áhṛitya*, having taken the wealth from men not offering sacrifices, or ceasing to perform holy acts [Cf. vol. iii. p. 290]; or *yati* may have its usnal sense, and the passage may imply wealth given to *Bhṛigu*, for the benefit of the sages, the Angirases.

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* Or, "That thy strength wherewith, &c., is wish-fulfilling."

vigour, which I solicit from thee; give (wealth) first of all to him desirous of gratifying thee, presenting (sacrificial) food; give (wealth), thou who art of old, to him who glorifies thee.

12. Give to this our (worshipper) engaged in celebrating thy sacred rites, INDRA, (the wealth) whereby thou hast protected the son of PURU: grant to the man (aspiring) to heaven (the wealth wherewith) thou hast preserved, O INDRA, RUṢAMA, ṠYÁVAKA, and KṚIPA.

13. What living mortal, the prompter of ever-rising (praises), may now glorify INDRA? None of those heretofore praising him have attained the greatness of the properties of INDRA.

14. Who, praising thee as the deity, (ever) hoped to sacrifice to thee? What saint, what sage conveys (his praises to thee?) when, opulent INDRA, hast thou come to the invocation of one pouring out libations, of one repeating (thy) praise?

15. These most sweet songs, these hymns of praise ascend (to thee), like triumphant chariots laden with wealth, charged with unfailing protections, intended to procure food.[1]

Varga XXVIII.

16. The BHṚIGUS, like the KAṆWAS, have verily attained to the all-pervading (INDRA), on whom they

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[1] *Vájayantah annam ichchhanto rathá iva*, the epithets are somewhat inapplicable to a car, but they are all plur. masc., and can only agree with *ratháh*. Sáma Veda I. 251. II. 712 [I. 3. 2. 1. 9. II. 6. 1. 6. 1].

have meditated, as the sun (pervades the universe by his rays): men of the PRIYAMEDHA race, worshipping INDRA with praises, glorify him.[1]

17. Utter destroyer of VṚITRA, harness thy horses; come down to us, fierce MAGHAVAN, with thine attendants* from afar to drink the *Soma*.[2]

18. These wise celebrators (of holy rites) repeatedly propitiate thee with pious praise for the acceptance of the sacrifice: do thou, opulent INDRA, who art entitled to praise, hear our invocation like one who listens to what he desires.[3]

19. Thou hast extirpated VṚITRA with thy mighty weapons; thou hast been the destroyer of the deceptive ARBUDA and MṚIGAYA; thou hast extricated the cattle from the mountain.

20. When thou hadst expelled the mighty AHI from the firmament, then the fires blazed, the sun shone forth, the ambrosial *Soma* destined for INDRA flowed out, and thou, INDRA, didst manifest thy manhood.

21. Such wealth as INDRA and the MARUTS have bestowed upon me, such has PÁKASTHÁMAN, the son

Varga XXIX.

[1] Sáma Veda II. 713 [II. 6. 1. 6. 2].

[2] *Ibid.* I. 301 [I. 4. 1. 1. 9].

[3] *Veno na* (from *vena, kánti-karmá*), *yathá játábhiláshah purushah kámayituryam aikágryeṇa śriṇoti*, as a man full of desire listens attentively to that which is agreeable.

* Literally, "beautiful ones" (*rishyaiḥ*) i.e. the *Maruts*.

of KURAYÁṆA bestowed, of itself the most magnificent of all, like the quick-moving (sun) in the sky.

22. PÁKASTHÁMAN has given me a tawny robust beast of burthen, the means of acquiring riches.

23. Whose burthen ten other bearers (of loads) (would be required to) convey, such as were the steeds that bore BHUJYU home.*

24. His father's own son, the giver of dwellings, the sustainer of strength like (invigorating) unguents, I celebrate PÁKASTHÁMAN, the destroyer (of foes), the despoiler (of enemies), the donor of the tawny (horse).

SÚKTA IV. (IV.)

INDRA is the deity of the first fourteen verses, PÚSHAN of the fifteenth and three following, and the gift of the *Raja* KURUNGA of the three last; the *Ṛishi* is DEVÁTITHI, of the KAṆWA family: the metre of verse twenty-one is *Pura-ushṇik*, of the rest *Bṛihatí* of the odd, *Satobṛihatí* of the even stanzas.

Varga XXX.

1. Inasmuch,† INDRA, as thou art invoked by the people in the east, in the west, in the north, in the south, so, excellent INDRA, hast thou been incited by men on behalf of the son of ÁNU; so, overcomer of foes, (hast thou been called upon) on behalf of TURVAṢA.[1]

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[1] Sáma Veda I. 279 [I. 3. 2. 4. 7].

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* See translation, vol. i. p. 307.

† Sáyaṇa, instead of "inasmuch as" and "so," has "although" and "still."

2. Inasmuch, INDRA, as thou hast been exhilarated in the society of RUMA, RUṢAMA, ṢYÁVAKA, and KṚIPA, so the KAṆWAS, bearers of oblations, attract thee with their praises,[1] (therefore) come hither.

3. As the thirsty *Gaura* hastens to the pool filled with water in the desert, so, (INDRA,) our affinity being acknowledged, come quickly, and drink freely with the KAṆWAS.[2]

4. Opulent INDRA, may the *Soma* drops exhilarate thee, that thou mayest bestow wealth on the donor of the libation; for taking it by stealth (when ungiven), thou hast drunk the *Soma* poured out into the ladle, and hast thence sustained pre-eminent strength.

5. By his strength he has overpowered the strength (of his foes), he has crushed their wrath by his prowess: all hostile armies* have been arrested like trees (immoveable through fear), mighty INDRA, by thee.

Varga XXXI.

6. He who has made his praise attain to thee associates himself with a thousand gallant combatants; he who offers oblations with reverence begets a valiant son, the scatterer (of enemies).

7. (Secure) in the friendship of thee who art terrible, let us not fear, let us not be harassed: great and glorious, showerer (of benefits), are thy deeds, as we may behold them in the case of TURVAṢA, of YADU.

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[1] Sáma Veda II. 582 [II. 5. 1. 13. 2].
[2] *Ibid.* I. 252 [I. 3. 2. 1. 10].

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* Rather, "those wishing to fight," *pritanáyavaḥ*.

8. The showerer (of benefits) with his left hip covers (the world),* no tearer (of it) angers him:[1] the delightful[2] (*Soma* juices) are mixed with the sweet honey of the bee; come quickly hither, hasten, drink.

9. He who is thy friend, INDRA, is verily possessed of horses, of cars, of cattle, and is of goodly form: he is ever supplied with food-comprising riches,† and delighting all, he enters an assembly.[3]

10. Come like a thirsty deer to the watering place, drink at will of the *Soma*, whence, daily driving down the clouds, thou sustainest, MAGHAVAN, most vigorous strength.

Varga XXXII.

11. Quickly, priest, pour forth the *Soma*, for INDRA is thirsty; verily he has harnessed his vigorous steeds, the slayer of VṚITRA has arrived.[4]

12. The man who is the donor (of the oblation), he with (the gift of whose) libation thou art satisfied, possesses of himself understanding; this thy appropriate food is ready; come, hasten, drink of it.

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[1] *Na dáno asya roshati, dáno avakhaṇḍayitá,* or it may mean *dátá,* donor of the oblation.

[2] *Dhenavah,* literally, milch cows. *Soma* equally agreeable is the explanation of the commentator, *dhenuvat prítijanakáh Somáh.* This and the preceding occur Sáma Veda II. 955-6, [II.7.3.17.1,2]. [Sáyaṇa says, 'mixed with milk sweet as honey.']

[3] Sáma Veda I. 277 [I. 3. 2. 4. 5].

[4] *Ibid.* I. 308 [I. 4. 1. 2. 6].

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* Cf. translation, vol. iii. p. 49, where, for "flames," we should rather read "hips," as the scholiast explains *sphigí* in both places by *kaṭi.*

† Rather, "wealth-associated food," *suátrabhájá vayasá.*

13. Pour out, priests, the *Soma* libation to INDRA in his chariot: the stones, placed upon their bases,[1] are beheld effusing the *Soma* for the sacrifice of the offerer.

14. May his vigorous horses, repeatedly traversing the firmament, bring INDRA to our rites; may thy steeds, glorious through sacrifice,* bring thee down indeed to the (daily) ceremonials.

15. We have recourse to the opulent PÚSHAN † for his alliance: do thou, ṢAKRA, the adored of many, the liberator (from iniquity), enable us to acquire by our intelligence wealth and victory.

Varga XXXIII.

16. Sharpen us like a razor in the hands (of a barber):[2] grant us riches, liberator (from iniquity), the wealth of cattle easily obtained by us from thee, such wealth as thou bestowest upon the (pious) mortal.

17. I desire, PÚSHAN, to propitiate thee; I desire, illustrious deity, to glorify thee: I desire not (to offer) ungracious praise to any other; (grant riches),

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[1] *Adhi bradhnasya adrayah múlasya upari*, upon the root or base; this is said to be a broad stone slab placed upon a skin, and called *upara*.

[2] *Sam nah ṣiṣíhi bhurijor iva kshuram*, that is, *nápitasya báhvor iva sthitam kshuram iva*, like a razor placed as it were in the two arms of a barber.

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* According to Sáyaṇa, *adhwaraṣriyaḥ* means sacrifice-haunting, *adhwaram sevamánáḥ*.

† *Púshan* may be here a name of *Indra*.

bestower of wealth, to him who praises, eulogises, and glorifies thee.[1]

18. Illustrious (PÚSHAN), my cattle go forth occasionally to pasture, may that wealth (of herds), immortal deity, be permanent; being my protector, PÚSHAN, be the granter of felicity, be most bountiful in bestowing food.

19. We acknowledge the substantial wealth (of the gift) of a hundred horses, the donation made to us amongst men at the holy solemnities of the illustrious and auspicious *Raja* KURUNGA.

20. I, the *Ṛishi*, (DEVÁTITHI,) have received subsequently the complete donation: the sixty thousand herds of pure cattle merited by the devotions of the pious son of KAṆWA, and by the illustrious PRIYAMEDHAS.

21. Upon the acceptance of this donation to me, the very trees have exclaimed, (See these *Rishis*) have acquired excellent cows, excellent horses.[2]

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[1] *Stushe pajráya sámne,* the second is explained *prárjakáya stotráṇám,* to the deliverer [collector?] of praises, or it may be a proper name, that of *Kakshívat,* see vol. i. pp. 308, 315. *Sáman* is rendered *stotram,* the possessive *vat* being understood, *stotravate,* to a praiser: *dhanam dehi* is required to fill up the ellipse.

[2] *Gám bhajanta mehaná aṣwam bhajanta mehaná,* the attributive is explained *manhaníyám, praṣasyám,* commendable or excellent; or another sense is given, derived from a fanciful etymology, *me iha na,* of me here not, that is, says the scholiast, all the people, with the trees at their head, say, a gift such as this that has now been given was never given to me; *ihásmin rájani tad dánam mama násín mama násíd iti vṛiksha-pramukháh sarve 'pi janáh prochur ityarthah.*

ADHYÁYA VIII.

MAṆḌALA VIII. Continued.

ANUVÁKA I. Continued.

Súkta V. (V.)

The deities are the Aṣwins, except in the latter half of the thirty-seventh and the two last verses, which celebrate the donation of Kaṣu, the son of Chedi, and of which the gift is the *devatá*. The *Rishi* is Brahmátithi of the race of Kaṇwa; the metre of the first thirty-six verses is *Gáyatrí*, of the two next *Bṛihatí*, and of the last *Anushṭubh*.

1. When the shining dawn, advancing hither from afar, whitens (all things,) she spreads the light on all sides. Varga I.

2. And you, Aṣwins, of goodly aspect, accompany the dawn like leaders with your mighty chariot harnessed at a thought.

3. By you, affluent in sacrifices, may our praises be severally accepted: I bear the words (of the worshipper) like a messenger (to you).

4. We, Kaṇwas, praise for our protection the many-loved, the many-delighting Aṣwins, abounding in wealth,—

5. Most adorable bestowers of strength, distributors of food, lords of opulence, repairers to the dwelling of the donor (of the oblation).

6. Sprinkle well with water the pure unfailing Varga II.

pasturage (of his cattle) for the devout donor (of the oblation).

7. Come, AṢWINS, to our adoration, hastening quickly with your rapid falcon-like horses,

8. With which in three days and three nights you traverse from afar all the brilliant (constellations).

9. Bringers of the day, (bestow) upon us food with cattle, or donations of wealth; and close the path (against aggression) upon our gains.[1]

10. Bring to us, AṢWINS, riches comprising cattle, male offspring, chariots, horses, food.

Varga III.

11. Magnificent lords of good fortune,* handsome AṢWINS, riding in a golden chariot, drink the sweet *Soma* beverage.

12. Affluent in sacrifices, grant to us who are opulent (in oblations) a spacious unassailable dwelling.

13. Do you who ever carefully protect the *Brahman* amongst men,[2] come quickly: tarry not with other (worshippers).

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[1] *Vi pathah sátaye sitam* is explained *asmákam gavádínám lábháya tadupáyarúpán márgán viseshena badhnítam yathánye na pravisanti*, or the *vi* may reverse the sense of *sitam* and imply open, *vimunchatam pradarsayatam márgán*, open, or show to us the paths of profit.

[2] *Brahma janánám yá avishtam:* one explanation of the first is *Bráhmana-játim*, the Bráhmana caste; another is given, *parivridham stotram havirlakshanam annam vá*, the great praise or sacrificial food.

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* Or "lords of bright ornaments," or "of water."

14. Adorable Aṣwins, drink of this exhilarating, delightful, sweet (*Soma* beverage) presented by us.

15. Bring unto us riches by hundreds and by thousands, desired by many,* sustaining all.

16. Leaders (of rites), wise men worship you in many places: come to us with your steeds. Varga IV.

17. Men bearing the clipped sacred grass, presenting oblations, and completely fulfilling (their functions), worship you, Aṣwins.

18. May this our praise to-day be conveyed successfully to you, Aṣwins, and be most nigh to you.

19. Drink, Aṣwins, from the skin (filled) with the sweet (*Soma* juice) which is suspended in view of your car.

20. Affluent in oblations, bring to us with that (chariot) abundant food, so that there may be prosperity in horses, progeny, and cattle.

21. Bringers of the day, ye rain upon us by the (open) door (of the clouds) the waters of heaven, or (with them fill) the rivers. Varga V.

22. When did the son of Tugra, thrown into the ocean, glorify you, leaders (of rites)? then when your chariot and horses descended.

23. To Kaṇwa when blinded (by the *Asuras*)

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* Literally, "to be praised by many," *bahubhiḥ stutyam*; or it may mean "giving a home to many," *bahunivásam.* Benfey explains it "viele speisend."

in his dwelling,[1] you rendered, NÁSATYAS,[2] effectual aid.

24. Rich in showers, come with your newest and most excellent protections when I call upon you.

25. In like manner as you protected KAṆWA, PRIYAMEDHA, UPASTUTA, and the praise-repeating ATRI,—

Varga VI.

26. And in like manner as (you protected) ANṢU when wealth was to be bestowed, and AGASTYA when his cattle (were to be recovered), and SOBHARI when food (was to be supplied to him),—

27. So praising you, AṢWINS, rich in showers, we solicit of you happiness as great or greater than that (which they obtained).

28. Ascend, AṢWINS, your sky-touching chariot with a golden seat and golden reins.

29. Golden is its supporting shaft, golden the axle, both golden the wheels.

30. Come to us, affluent in sacrifices, from afar, come to this mine adoration.

Varga VII.

31. Immortal AṢWINS, destroyers of the cities of the *Dásas*,[3] ye bring to us food from afar.

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[1] See vol. i. p. 320, v. 7.

[2] The scholiast cites *Yáska* for an unusual etymology of this title of the *Aṣwins*, which is generally explained, those in whom there is no untruth; here one meaning is said to be, born of the nose, *Násiká-prabhavau*.

[3] *Púrvír aṣnantau dásíh*, the first word is rendered *puríh*, or *bahvíh*, many. [In the latter sense, the clause is explained

32. Come to us, AṣWINS, with food, with fame, with riches, NÁSATYAS, delighters of many.

33. Let your sleek, winged, rapid (horses) bring you to the presence of the man offering holy sacrifice.

34. No hostile force arrests that car of your's which is hymned (by the devout), and which is laden with food.

35. Rapid as thought, NÁSATYAS, (come) with your golden chariot drawn by quick-footed steeds.

36. Affluent in showers, taste the wakeful desirable *Soma*: combine for us riches with food. Varga VIII.

37. Become apprised, AṣWINS, of my recent gifts, how that KAṣU, the son of CHEDI, has presented me with a hundred camels and ten thousand cows,

38. The son of CHEDI, who has given me for servants[1] ten *Rajas*, bright as gold, for all men are beneath his feet; all those around him wear cuirasses of leather.[2]

39. No one proceeds by that path which the CHEDIS follow, no other pious man as a more liberal benefactor confers (favour on those who praise him).

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as "taking away much food from the enemy, ye bring it to us."]

[1] Having taken these *Rajas* prisoners in battle, he gives them to me in servitude; *yuddhe parájitán grihítwá tán dásatwenásmai dattaván.*

[2] *Charmamnáh* is explained *Charmamayasya kavachádер dhárane kritábhyásáh*, practised in wearing armour of leather;

ANUVÁKA II.

ADHYÁYA VIII. Continued.

Súkta I. (VI.)

The deity is Indra, except in the last triplet, in which it is the donation of Tirindira, the son of Paraṣu; the *Ṛishi* is Vatsa, the son of Kaṇwa; the metre *Gáyatrí*.

Varga IX.

1. Indra, who is great in might like Parjanya the distributor of rain, is magnified by the praises of Vatsa.[1]

2. When his steeds[2] filling (the heavens) bear onwards the progeny of the sacrifice,[3] then the pious (magnify him) with the hymns of the rite.[4]

3. When the Kaṇwas by their praises have made Indra the accomplisher of the sacrifice, they declare all weapons needless.[5]

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or *charma* may mean *charaṇasádhanáni aṣwádíni váhanáni*, means of going, vehicles, horses, and the like, *i.e.* exercised in their management in war.

[1] Sáma Veda II. 657 [II. 5. 2. 10. 1]. Yajur Veda 7. 40.

[2] The text has *vahnayah* interpreted *váhakáh aṣwáh.*

[3] I.e. *Indra* [Cf. *infra*, v. 28].

[4] Sáma Veda II. 659 [II. 5. 2. 10. 3].

[5] *Jámi bruvata áyudham.* The first is explained *prayojana-rahitam;* or *áyudham* may imply *Indra, áyodhanaṣílam Indram,* when *jámi,* put for *jámim,* will have its usual sense, "kinsman,"—they call *Indra* bearing weapons, brother, *bhrátáram bruvate.* Sáma Veda II. 658 [II. 5. 2. 10. 2].

4. All people, (all) men bow down before his anger, as rivers (decline) towards the sea.[1]

5. His might is manifest, for INDRA folds and unfolds both heaven and earth, as (one spreads or rolls up) a skin.[2]

6. He has cloven with the powerful hundred-edged thunderbolt the head of the turbulent VṚITRA.[3] Varga X.

7. In front of the worshippers we repeatedly utter our praises, radiant as the flame of fire.

8. The praises that are offered in secret shine brightly when approaching (INDRA) of their own will: the KAṆWAS (combine them) with the stream of the *Soma*.

9. May we obtain, INDRA, that wealth which comprises cattle, horses, and food, before it be known to others.*

10. I have verily acquired the favour of the true protector (INDRA): I have become (bright) as the sun.[4]

11. I grace my words with ancient praise, like KAṆWA; whereby INDRA assuredly enjoys vigour.[5] Varga XI.

12. Amid those who do not praise thee, INDRA,

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[1] Sáma Veda I. 137 [I. 2. 1. 5. 3].
[2] *Ibid.* I. 182 [I. 2. 2. 4. 8].
[3] *Ibid.* II. 1002 [II. 8. 1. 13. 2].
[4] *Ibid.* I. 152; II. 850 [I. 2. 2. 1. 8; II. 7. 1. 5. 1].
[5] *Ibid.* II. 850 [II. 7. 1. 5. 2; reading *janmaná* for *manmaná*].

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* Rather, "so as to know it, *i.e.* gain it, before others," *anyebhaḥ púrvameva jnánáya.* Cf. viii. 1. 3. 9.

amid the Ṛishis who do praise thee, by my praise being glorified, do thou increase.[1]

13. When his wrath thundered, dividing Vṛitra joint by joint, then he drove the waters to the ocean.

14. Thou hast hurled thy wielded thunder-bolt upon the impious Sushna; thou art renowned, fierce Indra, as the showerer (of benefits).

15. Neither the heavens, nor the realms of the firmament, nor the regions of the earth,[2] equal the thunderer Indra in strength.

Varga XII.

16. Thou, Indra, hast cast into the rushing streams him who lay obstructing thy copious waters.

17. Thou hast enveloped with darkness, Indra, him who had seized upon these spacious aggregated (realms of) heaven and earth.

18. Amidst those pious sages,* amidst these Bhṛigus, who have glorified thee, hear also, fierce Indra, my invocation.

19. These,[3] thy spotted cows, the nourishers of the sacrifice, yield, Indra, their butter, and this mixture (of milk and curds).†

20. These prolific cattle became pregnant, having

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[1] Sáma Veda II. 852 [II. 7. 1. 5. 3].

[2] The text has only the actual names, but in the plural—the heavens, the firmaments, the earths, *na dyávo nántarikshániṇi na bhúmayah:* see vol. ii. p. 275, note *d*.

[3] Sáma Veda I. 187 [I. 2. 2. 5. 3].

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* *Sáyaṇa* adds, "the *Angirasas*."

† Or rather, "milk to mix (with the *Soma*.)"

taken into their mouths, INDRA, (the products of thy vigour)[1] like the all-sustaining sun.

Varga XIII.

21. Lord of strength, the KAṆWAS verily invigorate thee by praise: the effused *Soma* juices (invigorate) thee.

22. INDRA, wielder of the thunderbolt, excellent praise (is addressed to thee) on account of thy good guidance, as is most extended sacrifice.

23. Be willing to grant us abundant food with cattle: (to grant us) protection, progeny, and vigour.

24. May that herd of swift horses, which formerly shone among the people of NAHUSHA, (be granted), INDRA, to us.

25. Sage INDRA, thou spreadest (the cattle) over

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[1] The text is *twá ásá garbham achakriran*, "thee with the mouth the embryo they made." According to the scholiast, the plants that sprang up after the destruction of *Vṛitra* and the consequent fall of rain, were the vigour (*vírya*) of *Indra*, and by feeding upon them the cattle multiply. [Sáyaṇa quotes a legend from the *Káṭhaka*, ch. xxxvi., to the effect that after *Indra* killed *Vṛitra*, his virility (*vírya*) passed into the waters, plants, and trees. *Indrasya vai vṛitram jaghnusha indriyam víryam apákrámat, tad idam sarvam anuprávişad apa oshadhír vanaspatín*, &c.] The application of the simile is not very obvious, *pari dharmeva súryam*, as the rays of the sun generate the sustaining water above the solar orb, as if it was the germ or embryo of all things, *dharma dhárakam poshakam udakam raşmayo garbharúpeṇa bibhrati tadvat;* or the comparison may be, *yathá súryah paritah sarvam jagad dhatte tadvat kritsnasya jagato dhárakam Indrasya víryam*, as the sun supports the whole world, so is the vigour of *Indra* the sustainer of the universe.

the adjacent pastures when thou art favourably inclined toward us.

Varga XIV.

26. When thou puttest forth thy might, thou reignest, INDRA, over mankind: surpassing art thou, and unlimited in strength.

27. The people offering oblations call upon thee, the pervader of space, with libations for protection.

28. The wise[1] (INDRA) has been engendered by holy rites on the skirts of the mountains, at the confluence of rivers.

29. From the lofty region in which pervading he abides, INDRA the intelligent looks down upon the offered libation.[2]

30. Then (men) behold the daily light of the ancient shedder of water,[3] when he shines above the heaven.

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[1] The text has only *Vipra,* the sage. *Sáyaṇa* supplies *Indra. Mahídhara* (Yajur Veda 26. 15) understands *medhávî Somah.* He also interprets *dhiyá* understanding: the *Soma* is produced by the thought that wise men will perform sacrifice by me. *Sáyaṇa's* conclusion of the purport of the verse is, that men ought to sacrifice in those places where *Indra* is said to be manifested. See also Sáma Veda I. 14. 3 [I. 2. 1. 5. 9].

[2] *Samudram,* the sea: the comment explains it here *samundana-ṣílam,* the exuding or affluent, the *Soma.* [Another explanation is, that *Indra,* identified with the sun, looks down from the firmament on the ocean (or world), enlightening it by his rays.]

[3] *Indra* is identified with the sun. *Vásaram,* as an epithet of *jyotish,* is variously explained as *nivásakam,* clothing, enveloping; or *nivásahetubhútam,* the cause of abiding; or [as an adverbial accusative of time, "during the day," *atyantasanyoge dwitíyá,*] *kritsnamahar udayaprabhṛity ástamayanam yávat,*

31. All the KAṆWAS, INDRA, magnify thy wisdom, thy manhood, and, most mighty one, thy strength. Varga XV.

32. Be propitiated, INDRA, by this my praise; carefully protect me, and give increase to my understanding.

33. Wielder of the thunderbolt, magnified (by our praises), we thy worshippers have offered to thee these prayers for our existence.

34. The KAṆWAS glorify INDRA; like waters rushing down a declivity, praise spontaneously seeks INDRA.

35. Holy praises magnify INDRA, the imperishable, the implacable,* as rivers (swell) the ocean.

36. Come to us from afar with thy beloved horses: drink, INDRA, this libation. Varga XVI.

37. Destroyer of VṚITRA, men strewing the clipped sacred grass invoke thee for the obtaining of food.

38. Both heaven and earth follow thee as the wheels (of a car follow) the horse; the streams of the *Soma* poured forth (by the priests) follow (thee).

39. Rejoice, INDRA, at the heaven-guiding† sacri-

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the light that lasts throughout the day, from sunrise to sunset: *retasah* is also differently explained as *gantuh*, the goer, or *udakavatuh*, water-having. [Sáma Veda I. 1. 1. 2. 10].

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* Literally, "whose wrath is unsubdued by others," *parair anabhibhúto krodho yasya.*

† Or, "to be offered by all the priests," *swarṇare, sarvair ṛitwigbhir netarye.*

fice at *Saryanávat*;[1] be exhilarated by the praise of the worshipper.

40. The vast wielder of the thunderbolt, the slayer of VRITRA, the deep quaffer of the *Soma*, the showerer, roars near at hand in the sky.

41. Thou art a *Rishi*, the first-born (of the gods), the chief, the ruler (over all) by thy strength: thou givest repeatedly, INDRA, wealth.

42. May thy hundred sleek-backed horses bring thee to our libations, to our (sacrificial) food.

43. The KANWAS augment by praise this ancient rite intended (to obtain) an abundance of sweet water.

44. The mortal (adorer) selects at the sacrifice INDRA from among the mighty (gods): he who is desirous of wealth (worships) INDRA for protection.

45. May thy horses, praised by the pious priests, bring thee, who art the praised of many, down to drink the *Soma*.

Varga XVII. 46. I have accepted from TIRINDIRA the son of PARSU, hundreds and thousands of the treasures of men.[2]

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[1] According to the scholiast, *Saryaná* is the country of *Kurukshetra*, and *Saryanávat* a lake in the neighbourhood.

[2] *Yádvánám*, from *yadu*, a synonym of *manushya*, *yadava eva yádváh*, or it may be rendered *yadukulajánám*, of those born of the race of *Yadu*, who have been despoiled by *Tirindira*. [Or it might mean, "I among men have accepted," &c.]

47. (These princes) have given to the chaunter PAJRA[1] three hundred horses, ten thousand cattle.

48. The exalted (prince) has been raised by fame to heaven, for he has given camels laden with four (loads of gold), and *Yádva* people (as slaves.)

SÚKTA II. (VII.)

The deities are the MARUTS; the *Ṛishi* is PUNARVATSA, of the family of KAṆWA; and metre *Gáyatrí*, as before.

Varga XV.

1. When the pious worshipper offers you, *Maruts*, food at the three diurnal rites,[2] then you have sovereignty over the mountains.

2. When, glorious and powerful (MARUTS), you fit out your chariot, the mountains depart[3] (from their places).

3. The loud-sounding sons of PṚIṢNI drive with their breezes[4] (the clouds), they milk forth nutritious sustenance.

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[1] *Pajráya Sámne*, to *Sáman*, the reciter of praises; or to one of the race of *Pajra*, as the *Ṛishi Kakshívat*, the repeater of hymns. [Cf. *supra*, p. 234.]

[2] *Trishṭubham isham:* the epithet is variously explained—chief at the three daily libations, *trishu savaneshu praṣasyám;* praised by the three deities, *tribhir devaih stutám;* or accompanied by hymns in the *trishṭubh* metre, *i.e.* the *Soma* offering at the mid-day libation.

[3] *Nyahásata*, from *há gatau*, they move out of your way through fear.

[4] *Váyubhih*, with the winds or the spotted deer, the horses of the *Maruts*.

4. The MARUTS scatter the rain, they shake the mountains, when they mount their chariot, with the winds.

5. The mountains are curbed, the rivers are restrained at your coming, for the upholding[1] of your great strength.*

Varga XIX.

6. We invoke you for protection by night, (we invoke) you by day, (we invoke) you when the sacrifice is in progress.

7. Truly these purple-hued, wonderful, clamorous MARUTS proceed with their chariots in the height above the sky.

8. They, who by their might open a radiant path for the sun to travel, they pervade (the world) with lustre.

9. Accept, MARUTS, this my praise, (accept,) mighty ones, this my adoration, (accept) this my invocation.

10. The milch kine[2] have filled for the thunderer

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[1] *Vidharmaṇe mahe ṣushmáya niyemire, vidharaṇáya mahate yushmadíyáya baláya swayam eva niyamyante.* The mountains and rivers are of their own accord restrained for sustaining your great strength; they abide together in one place through fear of your coming and strength, *yushmad-yámád baláchcha bhítyaikatraikasthâne niyatá vartante.*

[2] *Prisnayah,* the cows, the mothers of the *Maruts—marun-*

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* Rather, " when the mountains are curbed at your coming, (and) the rivers are stayed for the sustaining of your great strength,"— the sense running on from *v.* 4.

three lakes[1] of the sweet (beverage) from the dripping water-bearing cloud.[2]

11. When, MARUTS, desirous of felicity, we invoke you from heaven, come unto us quickly. Varga XX.

12. Munificent, mighty RUDRAS,* you in the sacrificial hall are wise (even) in the exhilaration (of the *Soma*).

13. Send us, MARUTS, from heaven exhilarating, many-lauded, all-sustaining riches.

14. When, bright (MARUTS), you harness your car over the mountains, then you exhilarate (yourselves) with the effusing *Soma* juices.

15. A man should solicit happiness of them with praises of such an unconquerable (company).†

16. They who, like dropping showers, inflate heaven and earth with rain, milking the inexhaustible cloud. Varga XXI.

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mátri-bhútá gávah, or it may be put for the sons of *Prişni*, the *Maruts*. [Another explanation is *mádhyamiká váchaḥ*, the hymns at the mid-day libation being recited in a middle tone.]

[1] The libations of milk, &c., mixed with the *Soma* at the three diurnal rites; or the libations of *Soma*, filling the three vessels, the *Dronakalaşa*, the *Adhavaníya*, and the *Pútabhrit*.

[2] *Utsam kabandham udrinam* is explained, *utsravaṇaşílam*, exuding, dropping; *udakam*, water; *udrinam udakavantam megham*, having water, a cloud. [It probably means, "(they have milked) the dripping water from the cloud."]

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* Explained in the commentary as the sons of *Rudra*, *rudraputráḥ*.

† Rather, " a man should solicit by his praises the happiness which belongs to them, to such an unconquerable (company)."

17. The sons of PRISNI rise up with shouts, with chariots, with winds, with praises.

18. We meditate on that (generosity) whereby for (the sake of granting them) riches you have protected TURVASA and YADU and the wealth-desiring KANWA.

19. Munificent (MARUTS), may these (sacrificial) viands, nutritious as butter, together with the praises of the descendant of KANWA, afford you augmentation.

20. Munificent (MARUTS), for whom the sacred grass has been trimmed, where now are you being exhilarated? What pious worshipper (detains you as he) adores you?

Varga XXII.

21. (MARUTS), for whom the sacred grass is trimmed,[1] it cannot be (that you submit to be detained), for you have derived strength from the sacrifice, formerly (accompanied) by our praises.*

22. They have concentrated the abundant waters, they have held together the heaven and earth, they have sustained the sun, they have divided (VRITRA) joint by joint with the thunderbolt.†

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[1] *Vrikta-varhishah* may also mean "those by whom the grass has been trimmed"—the priests; when the sense will be, "It cannot be, for, priests, by your praises preceding (those of others) you have propitiated the energies of the *Maruts,* the objects of the sacrifice."

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* Or, "For by the former praises (of others) you have nourished strength connected with the sacrifice."

† *Sáyana* renders it "they have planted the thunderbolt in (*Vritra's*) every limb."

23. Independent of a ruler, they have divided VṚITRA joint by joint: they have shattered the mountains, manifesting manly vigour.

24. They have come to the aid of the warring TRITA, invigorating his strength, and (animating) his acts; they have come to the aid of INDRA, for the destruction of VṚITRA.

25. The brilliant (MARUTS), bearing the lightning in their hands, radiant above all, gloriously display their golden helmets on their heads.

26. Glorified, (MARUTS), by UṢANAS,[1] when you approach from afar to the opening of the rainy (firmament), then (the dwellers on earth), like those in heaven, are clamorous through fear.[2] Varga XXIII.

27. Come, gods, to (shew your) liberality at our sacrifice, with your golden-footed steeds.

28. When the spotted antelope or the swift tawny deer conveys them in their chariot, then the brilliant (MARUTS) depart, and the rains have gone.*

29. The leaders of rites have proceeded with downward chariot-wheels to the *Ṛijíká* country, where lies the *Ṣaryaṇávat*, abounding in dwellings, and where *Soma* is plentiful.

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[1] *Uṣaná, Uṣanasá kávyena ṛishiṇá stúyamánáh*, or it may be for *uṣanasah, i.e.* desiring worshippers, *stotṛín kámayamánáh.*

[2] The text has only *dyaur na chakradad bhiyá*, like heaven, calls out with fear.

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* *Sáyaṇa* explains *ṛiṇan* as "they flow in every direction," *sarvatra pravahanti.*

30. When, MARUTS, will you repair with joy-bestowing riches to the sage thus adoring you, and soliciting (you for wealth?)

Varga XXIV. 31. When was it, MARUTS, who are gratified by praise, that you really deserted INDRA?[1] who is there that enjoys your friendship?

32. Do you of our race of KAṆWA praise AGNI together with the MARUTS, bearing the thunderbolt in their hands, and armed with golden lances.

33. I bring to my presence, for the sake of most excellent prosperity, the showerers (of desires), the adorable (MARUTS), the possessors of wonderful strength.

34. The hills, oppressed and agitated by them, move (from their places); the mountains are restrained.[2]

35. (Their horses), quickly traversing (space),

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[1] That is, they never deserted him, but alone of the gods stood by him in his conflict with *Vṛitra*—an obvious allegory. Indra dispersed the clouds with his allies, the winds. In the *Aitareya Bráhmaṇa* 3. 20, or *Adhyáya* 12, *Khaṇḍa* 8, *Indra* desired the gods to follow him, which they did; but when *Vṛitra* breathed upon them, they all ran away except the *Maruts*. They remained, encouraging *Indra*, saying, *prahara bhagavo jahi vírayaswa*, Strike, lord, kill, show thyself a hero; as embodied in *Súkta* 96 of *Maṇḍala* 8.

[2] *Girayo nijahate parvatáśchin niyemire:* the *nijahate* is explained *nitarám gachchhanti marudvegena sthanát prachyavante*, by the violence of the winds they fall from their place; for *niyemire*, we have only *niyamyante*. *Parvatáh* may be interpreted *megháh*, the clouds, or large hills *mahántáh śilocchayáh*, in contrast to *girayah*, which are *kshudráh śilochchayáh*, small heaps of rock.

bear them travelling through the firmament, giving food to the worshipper.

36. AGNI was born the first among the gods, like the brilliant* sun in splendour: then they (the MARUTS) stood round in their radiance.[1]

SÚKTA III. (VIII.)

The deities are the AṢWINS; the *Rishi* is SADHWANSA,[2] of the family of KAṆWA; the metre is *Anushṭubh*.

1. Come to us, AṢWINS, with all your protections: DASRAS, riders in a golden chariot, drink the sweet *Soma* beverage. Varga XXV.

2. AṢWINS, partakers of sacrificial food, decorated with golden ornaments, wise, and endowed with profound intellects, come verily in your chariot, invested with solar radiance.

3. Come from (the world of) man, come from the firmament, (attracted) by our pious praises; drink, AṢWINS, the sweet *Soma* offered at the sacrifice of the KAṆWAS.

4. Come to us from above the heaven, you who love the (world) below,† (come) from the firmament;

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[1] The scholiast intimates that this verse refers to the ceremony called *Ágnimáruta*, when *Agni* is first worshipped, then the *Maruts*.

[2] By v. 8, and perhaps v. 11, he appears to be named also *Vatsa*, the son of *Kaṇwa*. [See v. 1, next hymn.]

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* *Chhandas* is explained as *upachchhandaníya*, the adorable.

† *Adha-priyá* is explained as "pleased by the *Soma* in the world below, or pleased by praise."

the son of KAṆWA has here poured forth for you the sweet *Soma* libation.

5. Come, AṢWINS, to drink the *Soma* at our sacrifice, you who are praised (by him) (and honoured) by his pious acts, benefactors of the worshipper, sages and leaders of rites.[1]

Varga XXVI. 6. Leaders of rites, when the *Ṛishis* formerly invoked you for protection, you came; so now, AṢWINS, come at my devout praises.

7. Familiar with heaven,* come to us from the sky, or from above the bright (firmament): favourably inclined to the worshipper, (come), induced by his pious acts;† hearers of invocations (come, induced) by our praises.

8. What others than ourselves adore the AṢWINS

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[1] The second part of the stanza is rendered intelligible by the scholiast only by taking great liberty with some of the terms; and, after all, the meaning is questionable, *swáhá stomasya vardhaná pra kaví dhítibhir nará. Swáhá* he renders as the voc. dual, *swáhákṛitau swáhákáreṇa ishṭau*, worshipped with the form *swáhá;* or *swáhá* may mean *vách* or *stuti, váchá stutau. Stomasya* he renders by *stotuḥ.* Or the whole may be in the vocative, and connected with the first part. [Sáyaṇa prefers to connect *dhítibhiḥ* with a supplied imperative, or with *nará,* i.e. *karmabhir yashṭuḥ pravardhakau bhavatam,* or *buddhibhir átmíyaiḥ karmabhir vá sarveshám netárau.*]

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* *Swar-vidá,* explained as *dyulokasya lambhayitárau,* causing to obtain heaven.

† *Sáyaṇa* connects *dhíbhiḥ* with the *Aṣwins,* "come with your minds (favourable to us)."

with praises? the *Ṛishi* VATSA, the son of KAṆWA, has magnified you with hymns.

9. The wise adorer invokes you hither with praises, AṢWINS, for protection: sinless, utter destroyers of enemies, be to us the sources of felicity.

10. Affluent in sacrifices, when the maiden (SÚRYÁ) mounted your chariot, then, AṢWINS, you obtained all your desires.

Varga XXVII.

11. From wheresoever (you may be) come, AṢWINS, with your thousandfold diversified chariot: the sage VATSA, the son of KAVI,[1] has addressed you with sweet words.

12. Delighters of many, abounding in wealth, bestowers of riches, AṢWINS, sustainers of all, approve of this mine adoration.

13. Grant us, AṢWINS, all riches that may not bring us shame, make us the begetters of progeny in due season, subject us not to reproach.

14. Whether, NÁSATYAS, you be far off, or whether you be nigh, come from thence with your thousandfold diversified chariot.

15. Give, NÁSATYAS, food of many kinds dripping with butter to him, the *Ṛishi* VATSA, who has magnified you both with hymns.

Varga XXVIII.

16. Give, AṢWINS, invigorating food, dripping with

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[1] *Vatsah kávyah kavih: kávyah* is explained *kaveh putrah*, which may mean the son of the sage, that is, of *Kaṇwa*. See v. 8.

butter, to him who praises you, the lords of liberality, to obtain happiness; who desires affluence.

17. Confounders of the malignant, partakers of many (oblations), come to this our adoration; render us prosperous leaders (of rites); give these (good things of earth) to our desires.

18. The *Priyamedhas* at the sacrifices to the gods invoke you, Aṣwins, who rule over religious rites,[1] together with your protections.

19. Come to us, Aṣwins, sources of happiness, sources of health; (come), adorable (Aṣwins), to that Vatsa, who has magnified you with sacrifices and with praises.

20. Leaders (of rites), protect us with those protections with which you have protected Kaṇwa and Medhátithi, Vaṣa and Daṣavraja; with which you have protected Goṣarya;[2]

Varga XXIX.

21. (And) with which, leaders (of rites), you protected Trasadasyu when wealth was to be acquired: do you with the same graciously protect us, Aṣwins, for the acquirement of food.

22. May (perfect) hymns and holy praises magnify you, Aṣwins: protectors of many, exterminators of foes, greatly are you desired of us.

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[1] A *Bráhmaṇa* is quoted for the *Aṣwins* being the ministrant priests, the *Adhwaryus*, of the gods, *aṣwinau hi devánám adhwaryú*.

[2] Or *Ṣayu*, whose barren cow the *Aṣwins* enabled to give milk. See vol. i. p. 313.

23. The three wheels (of the chariot) of the Aṣwins, which were invisible, have become manifest: do you two, who are cognisant of the past, (come) by the paths of truth* to the presence of living beings.

Súkta IV. (IX.)

The deities as before; the *Ṛishi* is Ṣaṣakarṇa; the metre of the second, third, and last two verses is *Gáyatrí;* of the first, fourth, sixth, fourteenth, and fifteenth, *Bṛihatí;* of the fifth, *Kakubh;* of the tenth, *Trishṭubh;* of the eleventh, *Viráj;* of the twelfth, *Jagatí;* and of the rest, *Anushṭubh.*

1. Come, Aṣwins, without fail, for the protection of the worshipper[1]; confer upon him a secure and spacious dwelling; drive away those who make no offerings. Varga XXX.

2. Whatever wealth may be in the firmament, in heaven, or among the five (classes) of men, bestow, Aṣwins, (upon us).

3. Recognise, Aṣwins, (the devotions) of the son of Kaṇwa, as (you have recognised) those former

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[1] *Vatsasya avase,* as if it were the name of the *Ṛishi.* See note, p. 253. [Or perhaps *Sáyaṇa* may mean that *vatsa* is here used for *stotṛi.* Cf. *Mahídhara's* note, quoted in *S.* vi.]

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* *Patmabhir* is explained by *padair,* which meant wheels in the former line; *ṛitasya* is variously explained as truth, water, or the sacrifice, which the paths or wheels are said to cause, *satyasya udakasya yajnasya vá hetubhútaiḥ padaiḥ.*

sages who have repeatedly addressed pious works to you.

4. This oblation[1] is poured out, AṢWINS, to you with praise; this sweet-savoured *Soma* is offered to you, who are affluent with food, (animated) by which you meditate (the destruction of) the foe.

5. Doers of many deeds, AṢWINS, preserve me with that (healing virtue) deposited[2] (by you) in the waters, in the trees, in the herbs.

Varga XXXI. 6. Although, NÁSATYAS, you cherish (all beings), although, divinities, you heal (all disease), yet this your adorer does not obtain you by praises (only), you repair to him who offers you oblations.[3]

7. When verily you arrive, AṢWINS, the *Ṛishi* understands with excellent (comprehension) the praise (to be addressed to you); he will sprinkle the sweet-flavoured *Soma* and the *gharma* (oblation) on the *Atharvan* fire.[4]

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[1] *Gharma* has for one explanation *pravargyam*, a ceremony so called. It is also the name of a sacrificial vessel, as well as of the oblation it contains, *gharmasya havisha ádhárabhúto mahávíro gharmah*. See vol. iii. p. 281, note.

[2] The text has only *kṛitam*, made or done, the scholiast supplies *bheshajam*, a medicament. [Sáyaṇa, however, takes *kṛitam* as a vaidic form for the second person dual of the third pret. *akárshṭam.*]

[3] The scholiast explains this to mean that praise, to be efficacious, must be accompanied by offerings.

[4] *Gharmam sinchád atharvaṇi*, in the innoxious fire *ahinsake agnau*; or in the fire kindled by the *Ṛishi Atharvan*, as by a previous text, *twám atharvo niramanthata*. Vol. iii. p. 409.

8. Ascend at once, AṢWINS, your light-moving chariot; may these my praises bring you down radiant as the sun.

9. Acknowledge, NÁSATYAS, that we may bring you down to-day by the prayers and the praises of the son of KAṆWA.*

10. Consider (my praises) in the same manner as (you have considered) when KAKSHÍVAT praised you, when the ṚISHI VYAṢWA, when DÍRGHATAMAS, or PṚITHIN, the son of VENA, glorified you in the chambers of sacrifice.

Varga XXXII.

11. Come (to us as) guardians of our dwelling, become our defenders, be protectors of our dependants,[1] cherishers of our persons: come to the dwelling for (the good of) our sons and grandsons.†

12. Although, AṢWINS, you should be riding in the same chariot with INDRA, although you should be domiciled with VÁYU, although you should be enjoying gratification along with the ÁDITYAS and ṚIBHUS, although you be proceeding on the tracks of VISHṆU, (nevertheless come hither).

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[1] *Jagatpá jangamasya práṇijátasya asmadíyasya pálakau*, protectors of our moveable living beings—either our dependants, or, as M. Langlois renders it, our animals.

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* Sáyaṇa explains it, "Regard (the prayers) of me the son of *Kaṇwa*, that we may bring you down by these prayers and praises."

† Or, "Come to the dwellings of our sons and grandsons."

13. Inasmuch as I invoke you, Aṣwins, to-day for success in war (therefore grant it), for the triumphant protection of the Aṣwins is most excellent for the destruction (of enemies) in battle.

14. Come, Aṣwins, these libations are prepared for you: those libations which were presented you by Turvaṣa and Yadu, they are now offered to you by the Kaṇwas.

15. The healing drug, Násatyas, that is afar off or nigh, wherewith (you repaired) to (his) dwelling for the sake of Vimada, do you who are of surpassing wisdom now grant to Vatsa.*

Varga XXXIII.

16. I awake with the pious praise of the Aṣwins; scatter, goddess, (the darkness) at my eulogy: bestow wealth upon (us) mortals.

17. Ushas, truth-speaking mighty goddess, awake the Aṣwins: invoker of the adorable (deities, arouse them) successively; the copious sacrificial food (is prepared) for their exhilaration.

18. When, Ushas, thou movest with thy radiance, thou shinest equally with the sun; and this chariot of the Aṣwins proceeds to the hall of sacrifice frequented by the leaders (of the rite).

19. When the yellow *Soma* plants milk forth (their juice) as cows from their udders, when the devout (priests) repeat the words of praise, then, O Aṣwins, preserve us.

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* *Sáyaṇa* explains it, "together with that (drug) do you, who are of surpassing wisdom, now grant a dwelling to *Vatsa,* as (ye did) to *Vimada.*"

20. Endowed with great wisdom, preserve us for fame, for strength, for victory,* for happiness, for prosperity.

21. Although, Aṣwins, you be seated in the region of the paternal† (heaven engaged in) holy rites, or, glorified by us, (abide there) with pleasures, (yet come hither).

Súkta V. (X.)

The deities are as before: the *Ṛishi* is Pragátha, son of Kaṇwa: the metre varies—that of the first verse is *Bṛihatí*; of the second, *Madhyejyotish Trishṭubh*; of the third, *Anushṭubh*; of the fourth, *Ástárapankti*; of the fifth, *Bṛihatí*; and of the sixth, *Satobṛihatí*.

Varga XXXIV.

1. Whether, Aṣwins, you are at present where the spacious halls of sacrifice (abound), whether you are in yonder bright sphere of heaven, or whether you are in a dwelling constructed above the firmament, come hither.

2. In like manner, as you have prepared, Aṣwins, the sacrifice for Manu, consent (to prepare it) for the son of Kaṇwa; for I invoke Bṛihaspati, the universal gods, Indra and Vishṇu, and the Aṣwins with rapid steeds.

3. I invoke those Aṣwins, who are famed for great

* *Sáyaṇa* takes *nṛishahyáya* as an epithet of *ṣarmaṇe*, "for happiness to be borne by men," *nṛibhiḥ soḍharyáya sukháya*.

† In the original, *pituḥ*, which is explained as *dyulokasya*, or *yajamánasya*. In the latter sense we must render the clause "If you abide with your praises in the sacrificial hall of the worshipper, or with the pleasure-conferring (oblations), then come hither."

deeds, induced (to come hither) for acceptance (of our oblations), of whom among the gods the friendship is especially to be obtained.

4. Upon whom (all) sacrifices are dependent,[1] of whom there are worshippers in a place where there is no worship,[2] those two familiar with undecaying sacrifices (I invoke) with praises, that you may drink the sweet juice of the *Soma*.

5. Whether, AṢWINS, you abide to-day in the west; whether, opulent in food, you abide in the east; whether you sojourn with DRUHYU, ANU, TURVAṢA, or YADU, I invoke you; therefore come to me.

6. Protectors of many, whether you traverse the firmament, or pass along earth and heaven; whether you ascend your chariot with (all) your splendours; come from thence, AṢWINS, hither.

SÚKTA VI. (XI.)

The deity is AGNI; the *Ṛishi* VATSA, of the race of KAṆWA; the metre of the first verse is the *Gáyatrí* termed *Pratishṭhá*; of the second, that termed *Vardhamáná*; of the next seven, the ordinary *Gáyatrí*; and of the tenth, *Trishṭubh*.

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[1] *Yayor adhi pra yajnáh, aṣwinor upari sarve yágáh prabhavanti*, alluding, the commentator says, to a legend in which it is said that the *Aṣwins* replaced the head of the decapitated *yajna*. *Taitt. Sanhitá* vi. 4. 9. 5.

[2] *Asúre santi súrayah, stotrarahite deṣe yayoh stotárah santi* is the explanation of the scholiast.

Varga XXXV.

1. AGNI, who art a god among mortals,[1] (and among gods), thou art the guardian of religious obligations: thou art to be hymned at sacrifices.

2. Victor (over enemies), thou art to be hymned at solemn rites: thou, AGNI, art the charioteer of sacrifices.

3. Do thou, JÁTAVEDAS, drive away from us those who hate us ; (drive away), AGNI, the impious hostile hosts.

4. Thou desirest not, JÁTAVEDAS, the sacrifice of the man who is our adversary, although placed before thee.

5. Prudent mortals, we offer abundant homage to thee, who art immortal and all-knowing.

Varga XXXVI.

6. Prudent mortals, we invoke the sage deity AGNI with hymns to propitiate him for our protection.

7. VATSA,[2] by the praise that seeks to propitiate thee, AGNI, would draw thy thought[3] from the supreme assembly (of the gods).

8. Thou lookest upon many places, thou art

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[1] The text has only mortals, and the scholiast asserts that among gods is thereby implied. [*Sáyaṇa* rather says, "*Agni*, thou, the divine, art among mortals (and among gods) the guardian of religious rites."]

[2] *Mahídhara* interprets *Vatsa* by *yajamána*, the sacrificer dear to *Agni*, as a calf, or child ; *vatsa-samah priyah*, Yajur Veda 12. 115.

[3] *Mano yamat*, *mana áyamayati*, or, as *Mahídhara* more explicitly interprets it, *mana áhṛitya grihṇati*, *manonigraham karoti*. For *twám-kámayá girá*, Benfey's text, Sáma Veda I. 8. II. 516 [I. 1. 1. 8 ; II. 4. 2. 12. 1], reads *twám kámaye girá*, I desire thee with my hymn.

lord over all people: we call upon thee in battles.[1]

9. Desiring strength, we call upon AGNI for protection in battles; upon him who is the granter of wonderful riches (won) in conflicts.*

10. Thou, the ancient, art to be hymned at sacrifices: from eternity the invoker of the gods, thou sittest (at the solemnity) entitled to laudation: cherish, AGNI, thine own person, and grant us prosperity.

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[1] This, and the next line, are found in Sáma Veda II. 517. 518 [II. 4. 2. 12. 2. 3]. In the first stanza the printed Sáman reads *diṣah* for *viṣah*—countries for people.

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* Benfey renders it "den schätzereichen in dem Kampf."

END OF THE FIFTH ASHṬAKA.

SIXTH ASHṬAKA.

FIRST ADHYÁYA.

MAṆḌALA VIII. CONTINUED.

ANUVÁKA II. CONTINUED.

SÚKTA VII. (XII.)

The deity is INDRA; the *Ṛishi*, PARVATA, of the race of KAṆWA; the metre is *Ushṇih*.

1. We solicit,[1] most powerful INDRA, who art the deep quaffer of the *Soma*, that exhilaration[2] which contemplates (heroic deeds), whereby thou slayest the devourer (of men). Varga I.

2. We solicit that (exhilaration) whereby thou hast defended *Adhrigu*,[3] the accomplisher of the ten

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[1] *Tam ímahe:* the verb is the burthen of this and the two next verses, and so throughout the Súkta each *tṛicha* terminates with the same word. [Or it may mean, "We solicit thee as possessing that exhilaration," *tádṛiṅ-madopetam twám yáchámahe.*]

[2] *Somapátamah madah:* the first, by its collocation, should be an epithet, though rather an incompatible one, of the second; but the scholiast refers to *twam*, thou, understood. Sáma Veda I. 394 [I. 5. 1. 1. 4].

[3] See vol. i. 294; and 167, note *d*.

(months' rite), and the trembling leader of heaven,* (the sun), and the ocean.

3. We solicit that (exhilaration) whereby thou urgest on the mighty waters to the sea, in like manner as (charioteers drive) their cars (to the goal), and (whereby) to travel the paths of sacrifice.

4. Accept, thunderer, this praise (offered) for the attainment of our desires, like consecrated butter; (induced) by which, thou promptly bearest us by thy might (to our objects).

5. Be pleased, thou who art gratified by praise, with this our eulogy swelling like the ocean; (induced by which), INDRA, thou bearest us with all thy protections (to our objects).

Varga II.

6. (I glorify INDRA) the deity, who, coming from afar, has given us, through friendship, (riches); heaping (them upon us) like rain from heaven, thou hast borne us (to our objects).

7. The banners of INDRA, the thunderbolt (he bears) in his hands, have brought (us benefits), when, like the sun, he has expanded heaven and earth.[1]

8. Great INDRA, protector of the good, when thou hast slain thousands of mighty (foes), then thy vast and special energy has been augmented.

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[1] When he has refreshed them both with rain, according to the comment.

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* Sáyaṇa explains it "darkness-dispelling, all-leading," *tamánsi varjayantam sarvasya netáram súryam.*

9. INDRA, with the rays of the sun, utterly consumes his adversary: like fire (burning) the forests, he spreads victorious.

10. This new praise, suited to the season,* approaches, (INDRA), to thee; offering adoration and greatly delighting (thee), it verily proclaims the measure[1] (of thy merits).

11. The devout praiser of the adorable (INDRA) purifies in due succession the offering (of the *Soma*); with sacred hymns he magnifies (the might) of INDRA; he verily proclaims the measure (of his merits).

Varga III.

12. INDRA, the benefactor of his friend (the worshipper), has enlarged himself to drink the *Soma*, in like manner as the pious praise dilates and proclaims the measure (of his merits).†

13. I pour the oblation of the sacrifice, like clarified butter, into the mouth (of that INDRA), whom wise men, addressing with prayers, delight.

14. The excellent praise which ADITI brought

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[1] *Mimíta it*, is the burthen of this and the two following verses. It is literally, "verily measures"—it is not said what. *Sáyaṇa* explains it, *Indra-gatán guṇán parichchhinatti*, It, the praise, discriminates the good properties attached to *Indra*; *máhátmyam prakhyápayati*, it makes known his greatness.

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* Or, "connected with sacrifice," *ritwiyávatí*.

† Literally, like the dilating praise of the worshipper; it proclaims, &c. *Práchí* is explained *praharsheṇa stutyam guṇagaṇam prápnuvatí*.

forth for the imperial INDRA, for our protection, is that which was (the product) of the sacrifice.*

15. The bearers of the oblation glorify (INDRA) for his excellent protection †: now, divinity, let thy many-actioned horses (bear thee to the offering) of the sacrifice.

Varga IV.

16. Inasmuch as thou art exhilarated by the *Soma* shared with VISHṆU, or when (offered) by TRITA, the son of the waters, or along with the MARUTS, so now (be gratified) by (our) libations.[1]

17. Inasmuch, ṢAKRA, as thou art exhilarated (by the *Soma*) on the far-distant ocean,‡ so be thou gratified now, when the *Soma* is effused by our libations.

18. Inasmuch, protector of the virtuous, as thou art the benefactor of the worshipper offering thee libations, or by whose prayers thou art propitiated, so now (be gratified) by our libations.

19. I glorify the divine INDRA wherever worshipped[2] for your protection: (my praises) have reached him for the prompt (fulfilment) of the (objects of the) sacrifice.

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[1] Sáma Veda I. 384 [I. 4. 2. 5. 4].

[2] *Devam devam Indram Indram.* This, it is said, implies *Indra* as being present at the same time at different ceremonies, or in various forms, as in a former passage, vol. iii. p. 473, *v.* 18. [The verse is addressed to the priests and the *yajamána.*]

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* Or rather, "belongs to the sacrifice," *yajnasya sambandhi bhavati. Aditi's* praise may be that in vol. iii. p. 154.

† Or, "for the sake of his protection and praise."

‡ Sáyaṇa takes *samudra* as meaning the *Soma, i.e.* "If thou art exhilarated by some distant (offering of) *Soma.*"

20. (His worshippers) have magnified with many sacrifices him to whom the sacrifice is offered, and with many libations the eager quaffer of the *Soma:* (they have magnified) INDRA with hymns, (their praises) have attained him.

21. Infinite are his bounties, many are his glories: ample treasures have reached the donor (of oblations). Varga V.

22. The gods have placed INDRA (foremost) for the destruction of VṚITRA; their praise has been addressed to him to enhance his vigour.

23. We repeatedly glorify with praises and adorations him who is great with greatness, who hears our invocations, (to enhance) his vigour.

24. The thunderer, from whom neither the heaven and earth nor the firmament are separated: from the strength of whom, the mighty one, (the world) derives lustre.

25. When, INDRA, the gods placed thee foremost in the battle, then thy beloved horses bore thee.

26. When, thunderer, by thy strength thou didst slay VṚITRA, the obstructer of the waters, then thy beloved horses bore thee. Varga VI.

27. When thy (younger brother) VISHṆU by (his) strength[1] stepped his three paces, then verily thy beloved horses bore thee.[2]

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[1] *Yadi te Vishṇur ojasá* might be rendered, "when *Vishṇu* by thy strength;" but the scholiast renders *te, tavánujah.*

[2] The only reason, apparently, for this phrase—*Ád it té*

28. When thy beloved horses had augmented day by day, then all existent beings were subject unto thee.

29. When, INDRA, thy people, the MARUTS, were regulated by thee,* then all existent beings were subject unto thee.

30. When thou hadst placed yonder pure light, the sun, in the sky, then all existing beings were subject unto thee.

31. The wise (worshipper), INDRA, offers thee this gratifying sincere praise along with pious rites at the sacrifice, as (a man places) a kinsman in (a prominent) position.

32. When the congregated (worshippers) praise him aloud in a place that pleases (him) on the navel (of the earth), in the spot where the libation is effused at the sacrifice, (then)[1]

33. Bestow upon us, INDRA, (wealth), comprising

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haryatá (kántau) harí vavakshatuh—is its having served as the burthen of the two preceding stanzas.

[1] *Tadáním dhanam pradehi*, connecting the verse with what follows—*uttaratra sambandhah*. The second half of the stanza is very elliptical, *nábhá yajnasya dohaná prádhware;* the navel is, as usual, the altar, *yajna* is said to mean here the *Soma*, and *dohaná* for *dohane, abhishavasthâne.* This is probably an ancient hymn, both by its repetitions and combination of simplicity and obscurity.

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* Or, according to *Sáyaṇa*, subdued the world for thee, *twadartham niyachchhanti bhútajátáni.*

worthy male offspring, excellent horses, and good cattle: like the ministrant priest (I worship thee) at the sacrifice, (to secure) thy prior consideration.

ANUVÁKA III.

ADHYÁYA I. CONTINUED.

SÚKTA I. (XIII.)

The deity is INDRA; the *Rishi* is NÁRADA, of the KAṆWA family; the metre is *Ushṇih*.

1. INDRA, when the *Soma* juices are effused, sanctifies the offerer and the praiser[1] for the attainment of increase-giving strength, for he is mighty. Varga VII.

2. Abiding in the highest heaven, in the dwelling of the gods, he is the giver of increase, the accomplisher (of works), the possessor of great renown, the conqueror of (the obstructer of) the rains.

3. I invoke the powerful INDRA for (aid in) the food-bestowing combat: be nigh unto us for our happiness*; be a friend for our increase.[2]

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[1] *Kratum punita ukthyam,* which *Sáyaṇa* explains *karmaṇám kartáram stotáram cha;* but he admits, as an alternative, the sacrifice called *ukthya, ukthyákhyam yágam.* Sáma Veda, I. 381 [I. 4.2.5.1], puts *Indra* in the vocative—*Indra puníshe.* [So, too, in Sáma Veda II. 1. 2. 12. 1.]

[2] This and the preceding occur in Sáma Veda II. 97. 98.

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* *Sáyaṇa* says, "when wealth or happiness is sought," *sukhe dhane vá lipsite sati.*

4. This gift of the offerer of the libation flows to thee, INDRA, who art gratified by praise, exhilarated by which thou reignest over the sacrifice.[1]

5. Bestow upon us, INDRA, that which, when pouring out the libation, we solicit of thee ; grant us the wondrous wealth that is the means of obtaining heaven.[2]

Varga VIII.

6. When thy discriminating eulogist has addressed to thee overpowering* praises, then, if they are acceptable to thee, they expand like the branches (of a tree).

7. Generate thy eulogies as of old ;† hear the invocation of the adorer: thou bearest in thy reiterated exultation (blessings) to the liberal donor (of the oblation).

8. The kind and true words of him who in this hymn is called the lord of heaven sport like waters flowing by a downward (channel).

[II. 1. 2. 12. 2, 3]. [*Sáyaṇa* remarks that *bhara* may here mean "sacrifice," most of the words signifying "combat" having this second meaning also.]

[1] The text has *barhishah*, "over the sacred grass," put for the rite at which it is strewn.

[2] *Swarvidam, swargasya lambhakam*, [the printed text has *sarvasya*]; or it may mean one who possesses or communicates knowledge of heaven, *swargasya veditáram, i.e.* a son.

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* *I.e.* Able to overpower enemies, *ṣatrúṇám prasahana-samartháḥ*.

† *I.e.* By granting the expected fruit.

9. Or he, who is called the one absolute lord of men,*—praise him, when the libation is effused, with magnifying songs, imploring his protection.

10. Praise the renowned, the sapient (INDRA), whose victorious horses proceed to the dwelling of the devout donor (of the libation).

Varga IX.

11. Munificently minded, do thou, who art quick of movement, come with shining and swift steeds to the sacrifice, for verily there is gratification to thee thereby.

12. Most powerful INDRA, protector of the virtuous, secure us who praise thee in the possession of riches, (grant) to the pious imperishable all-pervading sustenance.

13. I invoke thee when the sun is risen; I invoke (thee) at mid-day: being propitiated, come to us, INDRA, with thy gliding steeds.

14. Come quickly; hasten; be exhilarated by the libation mixed with milk: extend the ancient sacrifice,† so that I may obtain (its reward).

15. Whether, ṢAKRA, thou be afar off, or, slayer of VṚITRA, nigh at hand, or whether thou be in the firmament, thou art the guardian of the (sacrificial) food.‡

Varga X.

16. May our praises magnify INDRA! May our

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* *Sáyaṇa* takes it, "who is called the one absolute lord of men by those who magnify him (with songs) and implore his protection."

† Cf. Haug's Aitareya Bráhm., vol. i., Introduction, p. 74.

‡ Or, "thou art the guardian (by drinking) of the *Soma*," *annasya somalakshaṇasya pánena rakshitá bhavasi*.

effused libations gratify INDRA! May the people bearing oblations excite pleasure in INDRA!*

17. The pious, desiring his protection, magnify him by ample and pleasure-yielding (libations): the earth, (and other worlds, spread out) like the branches of a tree, magnify INDRA.

18. The gods propitiate the superintending† adorable (INDRA) at the *Trikadruka* rites. May our praises magnify him who is ever the magnifier (of his worshippers).

19. Thy worshipper is observant of his duty, inasmuch as he offers prayers in due season; for thou art he who is called pure, purifying, wonderful.

20. The progeny of RUDRA (the MARUTS) is known in ancient places, and to them the intelligent worshippers offer adoration.

Varga XI.

21. If, (INDRA), thou choosest my friendship, partake of this (sacrificial) food, by which we may pass beyond (the reach of) all adversaries.

22. When, INDRA, who delightest in praise, may thy worshipper be entirely happy? When wilt thou establish us in (the affluence of) cattle, of horses, of dwellings?

23. Or, when will thy renowned and vigorous horses bring the chariot of thee, who art exempt

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* Or, "have rejoiced in *Indra*," *aramsishuḥ*.

† *Chetana*, explained *chetayitṛi*, "causing to be wise." For the *Trikadrukas*, see vol. ii. p. 233; for the *abhiplava*, cf. Haug's Aitareya Bráhm. vol. ii. p. 285.

from decay, that exhilarating (wealth) which we solicit?[1]

24. We solicit with ancient and gratifying (offerings) him who is mighty and the invoked of many: may he sit down on the pleasant sacred grass, and accept the two-fold (offering of cakes and *Soma* juice).

25. Praised of many, prosper (us) with the protections hymned by the *Ṛishis*, send down upon us nutritious food.

26. Thunderbolt-bearing INDRA, thou art the protector of him who thus eulogises thee: I seek through sacrifice for thy favour, which is to be gained by praise.

Varga XII.

27. Harnessing thy horses, INDRA, laden with treasure and sharing thine exhilaration, come hither to drink of the *Soma*.

28. May the sons of RUDRA, who are thy followers, approach and partake of the glory* (of the sacrifice);

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[1] We have only *madintamam yam ímahe*, it is not very clear to what the epithet applies; the only substantive is *ratham*, but the scholiast has *madavantam twám dhanam*, "Thee exhilarated, wealth," as if *Indra* was understood, and was the wealth that was solicited. [*Sáyaṇa* seems to take the verse, "Moreover thy renowned and vigorous (or desire-showering) horses bring the chariot of thee who art exempt from decay, thee, the greatly exhilarated, whom we ask (for wealth)," *atiṣayena madavantam yam twám dhanam yáchámahe tasya ta ityanvayaḥ*.]

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* *Sáyaṇa* explains *ṣriyam* by *srayaṇíyam*, sc. *yajnam*.

and may (other celestial) people associated with the MARUTS (partake of the sacrificial) food.

29. May those who (are his attendants), victorious (over enemies), be satisfied with the station (which they occupy) in heaven, and may they be assembled at the navel of the sacrifice, that I may thence acquire (wealth).

30. When the ceremony is being prepared in the hall of sacrifice, this (INDRA), having inspected the rite, regulates (the performance) in due succession for a distant object.[1]

Varga XIII

31. Thy chariot, INDRA, is a showerer (of benefits),[2] showerers (of benefits) are thy horses: thou also, SATAKRATU, art the showerer (of benefits), the invocation (addressed to thee) is the showerer (of (benefits).

32. The stone (that bruises the *Soma*) is the showerer (of benefits), so is thine exhilaration and this *Soma* juice that is effused: the sacrifice that thou acceptest is the showerer (of benefits), such also is thine invocation.

33. The showerer (of the oblation) I invoke with

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[1] For a future reward, but the phraseology is somewhat obscure; it runs literally, "this (*Indra*) for a long prospect, in the east proceeding sacrifice, measures, having considered in succession the sacrifice," *ayam dírgháya chakshase práchi prayati adhware mimíte yajnam ánushag vichakshya.*

[2] In this and the two following stanzas we have the usual reiteration of *vṛishá,—Vṛishá yam Indra te ratha uto te vṛishaṇá harí,* and so forth, explained, as usual, *kámánám varshitá.*

manifold and gratifying (praises) thee, O thunderer, the showerer (of benefits): inasmuch as thou acknowledgest the eulogy addressed to thee, thy invocation is the showerer (of benefits).

SÚKTA II. (XIV.)

The deity is INDRA; the *Rishis* are GOSHÚKTIN and AṢWASÚKTIN, of the family of KAṆWA; the metre is *Gáyatrí.*

1. If, INDRA, I were, as thou art, sole lord over wealth, then should my eulogist be possessed of cattle.[1] Varga XIV.

2. Lord of might, I would give to that intelligent worshipper that which I should wish to give,* if I were the possessor of cattle.[2]

3. Thy praise, INDRA, is a milch cow to the worshipper offering the libations; it milks him in abundance cattle and horses.[3]

4. Neither god nor man, INDRA, is the obstructor of thy affluence, (of) the wealth which thou, when praised, designest to bestow.

5. Sacrifice has magnified INDRA, so that he has supported the earth (with rain), making (the cloud) quiescent in the firmament.[4]

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[1] Sáma Veda, I. 122 [I. 2. 1. 3. 8, and II. 9. 2. 9. 1].
[2] *Ibid.* II. 1185 [II. 9. 2. 9. 2].
[3] *Ibid.* II. 1186 [II. 9. 2. 9. 3].
[4] *Chakráṇa opaṣam divi,—antarikshe megham opaṣam upetya*

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* Rather, "I would wish to give, I would present to that intelligent worshipper," *ṣiksheyam asmai ditseyam maníshiṇe.*

Varga XV.

6. We solicit, INDRA, the protection of thee, who art ever being magnified, the conqueror of all the riches (of the enemy).

7. In the exhilaration of the *Soma*, INDRA has traversed the radiant firmament that he might pierce (the *Asura*) VALA.[1]

8. He liberated the cows for the *Angirasas*, making manifest those that had been hidden in the cave, hurling VALA headlong down.

9. By INDRA the constellations were made stable and firm and stationary, so that they could not be moved by any.

10. Thy praise, INDRA, mounts aloft like the exulting wave of the waters, thy exhilarations have been manifested.

Varga XVI.

11. Thou, INDRA, art to be magnified by praise, thou art to be magnified by prayer; thou art the benefactor of those who praise thee.

12. Let the long-maned horses bring the wealth-bestowing INDRA to the sacrifice to drink the *Soma* juice.

13. Thou hast struck off, INDRA, the head of NAMUCHI with the foam of the waters,[2] when thou hadst subdued all thine enemies.

ṣayánam kurvan, is *Sáyaṇa's* explanation. Sáma Veda I. 121 [I. 2. 1. 3. 7, and II. 8. 1. 9. 1].

[1] Sáma Veda II. 990 [II. 8. 1. 9. 2]. [*Sáyaṇa* explains the latter clause, "from which (exhilaration) he pierced *Vala*."]

[2] This legend, as related in the *Gadá* section of the *Ṣalya*

14. Thou hast hurled down, INDRA, the *Dasyus*, gliding upwards by their devices and ascending to heaven.

15. Thou, INDRA, the most excellent drinker of the *Soma*,* destroyest the adverse assembly that offers no libations.

SÚKTA III. (XV.)

INDRA is the deity; the *Ṛishis* are the same as before; the metre is *Ushṇih*.

Varga XVII.

1. Glorify him the invoked of many, the praised of many; adore the powerful INDRA with hymns;[1]

2. The vast strength of whom, powerful in both (regions), has sustained the heaven and earth, and by its vigour (upheld) the swift clouds[2] and flowing waters.

Parvan of the *Mahábhárata* (printed edition, vol. iii. p. 264, line 3) has been previously referred to (vol. iii. p. 279, note). *Sáyaṇa's* version of it slightly varies in the beginning, stating that *Indra*, after defeating the *Asuras*, was unable to capture *Namuchi*; on the contrary, he was taken by him. *Namuchi*, however, liberated him on the conditions which are enumerated in the *Bhárata*—that he would not kill him with any weapon, dry or wet, nor by day or night. In evasion of his oath, *Indra* at twilight, or in a fog, decapitated *Namuchi* with the foam of water. [It is also told in the Taittiríya Sanhitá, I. 8. 7]. Sáma Veda I. 211 [I. 3. 1. 2. 8]. Yajur Veda 19. 71.

[1] Sáma Veda I. 382 [I. 4. 2. 5. 2].

[2] *Girín ajrán* may mean also the quick mountains, *i.e.* before their wings were clipped.

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* Or it may mean "thou who on drinking the *Soma* becomest pre-eminent." *Vishúchím* may mean "discordant," *parasparavirodhena náná gantrím*.

3. Thou, the praised of many, reignest: thou, single, hast slain many enemies, in order to acquire the spoils of victory and abundant food.

4. We celebrate, thunderer, thine exhilaration, the showerer (of benefits), the overcomer (of foes) in battle, the maker of the world, the glorious with thy steeds;[1]

5. Whereby thou hast made the planets manifest to ÁYU and to MANU, and rulest rejoicing over this sacred rite.[2]

Varga XVIII.

6. The reciters of prayer celebrate that thine (exhilaration) now as of old: do thou daily hold in subjection the waters, the wives of the showerer.

7. Praise sharpens thy great energy, thy strength, thy acts, and thy majestic thunderbolt.[3]

8. The heaven invigorates thy manhood, INDRA, the earth (spreads) thy renown; the waters, the mountains propitiate thee.[4]

9. VISHṆU, the mighty giver of dwellings, praises thee, and MITRA and VARUṆA; the company of the MARUTS imitates thee in exhilaration.[5]

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[1] Sáma Veda I. 383 [I. 4. 2. 5. 3; II. 2. 2. 18. 1]. [*Loka-kṛitnu* would seem to mean, according to *Sáyaṇa*, "the provider of a place (for his worshipper"), *stlánasya kartáram*; and *harişriyam*, "him who is to be served by his steeds," *aşwábhyám sevyam*.]

[2] Sáma Veda II. 231 [II. 2. 2. 18. 2.]

[3] *Ibid.* II. 995 [II. 8. 1. 11. 1].

[4] *Ibid.* II. 996 [II. 8. 1. 11. 2].

[5] *Ibid.* II. 997 [II. 8. 1. 11. 3].

10. Thou, Indra, who art the showerer, hast been born the most bountiful of beings; thou associatest with thee all good offspring.[1]

11. (Indra), the praised of many, thou alone destroyest many mighty foes: no other than Indra achieves such great exploits. Varga XIX.

12. When (in the combat), Indra, they invoke thee in many ways with praise for protection, then do thou (so invoked) by our leaders overcome all (our enemies).

13. All the forms (of Indra)* have sufficiently entered into our own spacious abode: gratify Indra the lord of Ṣachí, (that he may give us) the spoil of victory.

Súkta IV. (XVI.)

The deity is Indra; the *Ṛishi* is *Arimbiṭhi,* of the Kaṇwa family; the metre is *Gáyatrí.*

1. Glorify with hymns the adorable Indra, the supreme king of men, the leader (of rites), the overcomer of enemies, the most munificent.[2] Varga XX.

2. In whom all praises, all kinds of sustenance concentrate,† like the aggregation of the waters in the ocean.

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[1] That is, thou givest offspring, and all good things.

[2] Sáma Veda 1. 141 [I. 2. 1. 5. 10].

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* That is, the various attributes celebrated in our praises.

† Literally, "in whom (as their object) all praises, and all kinds of offerings exultingly meet."

3. I worship INDRA with pious praise, glorious amongst the best (of beings), the achiever of great deeds in war, mighty for the acquirement (of wealth),

4. Whose unbounded and profound exhilarations are many, protective, and animating* in war.

5. (His worshippers) invoke him to take part (in spoiling) the treasures deposited (with the foe): they conquer, of whom INDRA is (the partisan).

6. They honour him with animating (hymns), men (honour) him with sacred rites, for INDRA is the giver of wealth.

Varga XXI. 7. INDRA is BRAHMA,[1] INDRA is the *Ṛishi:* INDRA is the much-invoked of many, mighty with mighty deeds.

8. He is to be praised, he is to be invoked, he is true, powerful, the doer of many deeds; he, being single, is the overcomer (of his foes).

9. Men who are cognisant (of sacred texts) magnify INDRA with pious precepts, with sacred songs, and with prayers.[2]

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[1] *Indro brahmá, parivṛidhah sarvebhyo 'dhikah,* "the augmented or vast, more or greater than all," is the explanation of the commentator. [He explains *ṛishi* as the beholder of all the *Áryas, sarvasya Áryajátasya drashṭá.*]

[2] *Tam arkebhis tam sámabhis tam gáyatraiṣ charshaṇayah kshitayah.* The two last equally imply men, but the scholiast

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* *Sáyaṇa* explains *harshumantaḥ* as "exulting in, *i.e.* eager for, war," *harshayuktáḥ sangrámotsukáḥ.*

10. Him (they magnify) who brings before them the spoil, who gives lustre in combats, who overcomes enemies in battle.*

11. May INDRA, the fulfiller (of desires), the invoked of many, bear us beyond (the reach of) all our enemies, to welfare,† as if by a ship (across the sea).

12. Do thou, INDRA, (endow) us with vigour, bestow upon us (wealth, enable us) to go (by the right way), lead us to felicity.

SÚKTA V. (XVII.)

The deity and *Rishi* as before; the metre of the fourteenth verse is *Brihatí*, of the fifteenth *Satobrihatí*, of the rest *Gáyatrí*.

1. Come: we express, INDRA, for thee, the *Soma* drink: drink it: sit down upon this my sacred grass.[1] Varga XXII.

2. Let thy long-maned horses, INDRA, that are yoked by prayers, bring thee hither, and do thou hear our prayers.[2]

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understands the first to be an epithet of the second—the seers or understanders of *Mantras*, or texts, such as those of the *yajush* (*arka*), of the *Sáman* (*sáman*), and metrical prayers not chaunted (*Gáyatra*).

[1] Sáma Veda I. 191 [I. 2. 2. 5. 7; II. 1. 1. 6. 1].

[2] *Ibid*. II. 17 [II. 1. 1. 6. 2].

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* Or, "by his weapon," *áyudhena*.

† *Sáyaṇa* explains *swasti* as "happily," *kshemeṇa*.

3. We *Brahmans*,* offerers of *Soma*, bearing the effused juices, invoke with suitable (prayers) thee the drinker of the *Soma*.[1]

4. Come to us offering the libation, accept our earnest praises; drink, handsome-jawed, of the (sacrificial) beverage.

5. I fill thy belly[2] (with the libation): let it spread throughout the limbs: take the honied *Soma* with thy tongue.

Varga XXIII. 6. May the sweet-flavoured *Soma* be grateful to thee, who art munificent; (may it be grateful) to thy body, may it be exhilarating to thy heart.

7. May this *Soma*, invested (with milk), approach thee, observant INDRA, like a bride[3] (clad in white apparel).

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[1] Sáma Veda II. 18 [II. 1. 1. 6. 3].

[2] *Kukshyoh*, in the dual, for it is said that *Indra* has two bellies, *Indrasya hi dwe udare*, according to another text, fill both the bellies of the slayer of *Vritra*: or it may refer only to the right and left sides, or the upper and lower portions of the same belly, *yadvá ekasyaiva udarasya savyadakshiṇabhedena urddhwádhobhágena vá dwitwam*. [Cf. vol. ii. p. 232, v. 11; vol. iii. p. 81, v. 12.]

[3] *Janír iva, jáyá iva*, literally, "like brides." *Suklair vastraih samvritáh* is the explanation of the comment. The text has only *samvritah*, covered, or invested by, as an epithet of *Soma*, *payahprabhritibhih*, by milk and other ingredients.

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* I.e. *brahmáṇah*, explained in the commentary by *bráhmaṇáh*.

8. Long-necked, large-bellied, strong-armed INDRA, in the exhilaration of the (sacrificial) food, destroys his enemies.

9. INDRA, who by thy strength art the lord over all, come to us: slayer of VṚITRA, subdue our foes.

10. Long be thy goad,* wherewith thou bestowest wealth upon the sacrificer offering libations.

11. This *Soma* juice, purified (by filtering) through the sacred grass,† is for thee, INDRA; come to it; hasten; drink.[1]

Varga XXIV.

12. Renowned for radiance,[2] renowned for adoration, this libation is for thy gratification; destroyer of foes, thou art earnestly invoked.

13. (INDRA), who wast the offspring of ṢṚINGAVṚISH,[3] of whom the *kuṇḍapáyya* rite was the pro-

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[1] Sáma Veda I. 159 [I. 2. 2. 2. 5; II. 1. 2. 5. 1].

[2] *Ṣáchigo* is not very satisfactorily explained: *ṣaktá gávo yasya*, "he whose cattle are strong." *Ṣáchayah* may also mean, according to *Sáyaṇa*, *vyaktáh*, "manifest," or *prakhyátáh*, "famous;" and *gávah* may mean *raṣmayah* rays, *i.e.* "of renowned or manifest brilliance." So the next epithet, *ṣáchipújana*, is explained *prakhyáta-pújana*, "of renowned adoration," or "whose hymns are renowned." Sáma Veda II. 76 [II. 1. 2. 5. 2].

[3] *Yas te Ṣṛingavṛisho napát praṇapát kuṇḍapáyyah* would

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* Or rather "crook;" *ankuṣa* is explained by *Sáyaṇa* as an instrument for drawing towards us things out of reach.

† Or rather "purified (by being filtered through the cloth called *daṣápavitra*) over the sacred grass (strewed on the *vedi*)."

tector, (the sages) have fixed (of old) their minds upon this ceremony.

14. Lord of dwellings, may the (roof) pillar be strong; may there be vigour of body for the offerers of the libation; may INDRA, the drinker (of the *Soma*), the destroyer of the numerous cities (of the *Asuras*), ever be the friend of the *Munis*.[1]

15. With head uplifted like a serpent,[2] adorable, the recoverer of the cattle, INDRA single is superior to

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be more naturally rendered, he who was, *Sringavrisha*, thy grandson, thy great-grandson, *Kuṇḍapáyya;* but *Sáyaṇa* quotes a legend which describes *Indra* as taking upon himself the character of the son of a *Rishi* named *Sringavrish* (or *Sringa-vrishan*), which is therefore here in the genitive case; *napát*, he says, means *apatya*, offspring generally, and is therefore not incompatible with *putra*, "son." *Sringavrish* may also mean the sun, i.e. *sringair varshati*, "he rains with rays;" and *na-pát* may have its etymological sense, not causing to fall, *na pátayitá*, *i.e.* he who was the establisher of the sun in heaven, *Indra.* Again, *Kuṇḍapáyya*, upon the authority of *Páṇini*, 3. 1. 130, means a particular ceremony, in which the *Soma* is drunk from a vessel called *Kuṇḍa*, and this is said to be *te praṇapát*, *tava rakshitá*, "the protector of thee, *Indra*." The construction is loose, and the explanation not very satisfactory. Sáma Veda II. 77 [II. 1. 2. 5. 3].

[1] Sáma Veda I. 275 [I. 3. 2. 4. 3].

[2] *Pridákusánu* is explained *pridákuh sarpah*, a serpent; *sa iva sánuh samuchchhritah tadvad unnataṣiraskah*, having the head lifted up in like manner. [*Sáyaṇa* gives a second meaning of *sánu*, as *sambhajaníya*, to be served or propitiated as a snake is, with many gems, mantras, medicaments, &c.; *sa yathá bahubhir maṇimantraushadhádibhis samsevyo nálpair evam Indro 'pi bahubhis stotrádibhir yatnais sevyaḥ.*]

multitudes: (the worshipper) brings INDRA to drink the *Soma* by a rapid seizure,* like a loaded horse (by a halter).

SÚKTA VI. (XVIII.)

The deities of the eighth stanza are the AṢWINS, of the ninth AGNI, SÚRYA, and VÁYU, of the rest the ÁDITYAS; the *Ṛishi* is as before; the metre is *Ushṇih.*

1. Let a mortal now earnestly solicit at the worship of these ÁDITYAS unprecedented riches. Varga XXV.

2. The paths of these ÁDITYAS are unobstructed and unopposed; may they yield us security and augment our happiness.

3. May SAVITṚI, BHAGA, VARUṆA, MITRA, and ARYAMAN bestow upon us that ample felicity which we solicit.

4. Divine ADITI, bringer of safety,† beloved of many, come propitiously with the wise and happy divinities.

5. These sons of ADITI know how to drive away (our) enemies; and, doers of great deeds and donors of security, (they know how to extricate us) from sin.

6. May ADITI protect our cattle by day, and, free from duplicity,[1] (guard them) by night; may ADITI, by her constant favour, preserve us from sin. Varga XXVI.

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[1] *Adwayáh* is explained as *Kapaṭarahitá.* [Cf. v. 14.]

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* *Sáyaṇa* explains *gribhá* as "means of seizing," *i.e.* a praise.

† Rather, "whose fostering care is unimpeded."

7. May the monitress ADITI come to us for our protection by day: may she grant us tranquil felicity, and drive away (our) enemies.[1]

8. May the two divine physicians, the AṢWINS, grant us health: may they drive away from hence iniquity: (may they drive) away our foes.

9. May AGNI with his fires grant us happiness: may the sun beam upon us felicity: may the unoffending wind blow us happiness: (may they all drive) away our foes.

10. ÁDITYAS, remove (from us) disease, enemies, malignity; keep us afar from sin.[2]

Varga XXVII.

11. Keep afar from us, ÁDITYAS, malignity, ill-will; do you who are all-wise keep afar those who hate us.

12. Grant freely to us, generous ÁDITYAS, that happiness which liberates even the offending (worshipper) from sin.

13. May that man who, from his diabolical nature, seeks to do us evil—may he, injuring himself by his own devices, incur that evil.

14. May iniquity pervade that calumniating and hostile mortal who wishes to do us harm, and is treacherous towards us.[3]

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[1] Sáma Veda I. 102 [I. 2. 1. 1. 6].

[2] *Ibid.* I. 397 [I. 5. 1. 1. 7].

[3] *Dwayu*, double—he who professes kindness to our face and maligns us behind our back; *pratyakshakṛito hitam vadati parokshakṛitas tu ahitam.*

15. Deities, you are (propitious) to sincere (worshippers), you know, VASUS, the hearts of men, and distinguish between the single and double minded.

Varga XXVIII.

16. We solicit the happiness of the mountains and of the waters; Heaven and Earth, remove sin far from us.

17. Convey us, VASUS, in your vessel, with auspicious felicity, beyond all calamities.

18. Radiant ÁDITYAS, grant to our sons and grandsons to enjoy long life.[1]

19. The duly-presented sacrifice is ready for you, ÁDITYAS; grant us, therefore, happiness: may we ever abide in near relationship with you.

20. We solicit of the divine protector of the MARUTS, of the AṢWINS, of MITRA, and of VARUṆA, a spacious dwelling for our welfare.

21. MITRA, ARYAMAN, VARUṆA, and MARUTS, grant us a secure, excellent, and well-peopled dwelling, a threefold shelter.[2]

22. Since, ÁDITYAS, we mortals are of kin to death, do you benevolently (exert yourselves to) prolong our lives.

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[1] Sáma Veda I. 395 [I. 5. 1. 1. 5].

[2] *Trivarúthham*, a guard against heat, cold, and wet; or it may mean, according to the scholiast, *tribhúmikam*, "threestoried." *Sáyaṇa*, therefore, did not believe that the Hindús of the *Vaidik* period lived in hovels.

Súkta VII. (XIX.)

The deity is Agni, except in the thirty-fourth and thirty-fifth verses, in which it is the Ádityas, and the thirty-sixth and thirty-seventh, in which it is the liberality of *Raja* Trasadasyu; the *Ṛishi* is *Sobhari.* The metre varies: that of the twenty-seventh verse is *Viráj* of two lines, of the thirty-fourth *Ushṇih,* of the thirty-fifth *Satobṛihatí,* of the thirty-sixth *Kakubh,* of the thirty-seventh *Pankti;* of the rest the metre of the odd verses is *Kakubh,* of the even *Satobṛihatí.*

Varga XXIX.

1. Glorify (Agni), the leader of all (sacred rites): the priests approach the divine lord, (and through him) convey the oblation to the gods.[1]

2. Praise, pious Sobhari, at the sacrifice this ancient Agni, who is the giver of opulence, the wonderfully luminous, the regulator of this rite, at which the *Soma* is presented.*

3. We adore thee, the most adorable deity, the invoker of the gods, the immortal, the perfecter of this sacrifice;[2]

4. Agni, the great grandson of (sacrificial) food, the possessor of opulence, the illumer, the shedder of excellent light: may he obtain for us by sacrifice the

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[1] Sáma Veda I. 109 [I. 2. 1. 2. 3; II. 8. 2. 11. 1].

[2] *Ibid.* I. 312. II. 763 [I. 2. 1. 2. 6; II. 6. 2. 13. 1]. [*Sáyaṇa* explains it "we adore thee, the most adorable, the deity among deities, the invoker," &c.]

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* Sáma Veda II. 8. 2. 11. 2.

happiness in heaven (that is the gift) of MITRA, of VARUṆA, of the waters.[1]

5. The man who has presented (worship) to AGNI with fuel, with burnt offerings, with the *Veda*,[2] with (sacrificial) food, and is diligent in pious rites;

6. Of him assuredly the rapid horses rush (on the foe): his is most brilliant glory: him no evil, whether the work of gods or of men, ever assails. Varga XXX.

7. Son of strength, lord of (sacrificial) food, may we be favoured with thy various fires; do thou, (AGNI), endowed with energy,* be well disposed towards us!

8. AGNI, when honoured like a guest, is gracious to his praisers; he is to be recognised as a chariot (bringing the fruit of the worship): in thee verily the virtuous are confiding;† thou art the *Rája* of riches.

9. AGNI, may he who is the offerer of sacrifice

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[1] Sáma Veda II. 764 [II. 6. 2. 13. 2]. But it reads *apám napátam,* instead of *úrjo napátam,* as in our text—from burnt-offerings the rains are generated; from them, timber; from timber, fire.

[2] *Sáyaṇa* explains *vedena* by *vedádhyayanena*, "by studying the *Veda*." Professor Müller, however, says that it means "a bundle of grass." See Ancient Sanskrit Literature, p. 28, note, and p. 205.

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* *Sáyaṇa* explains *suvíra* by "thou who art worshipped by noble heroes."

† Or, perhaps, "in thee also are excellent protections," *twe kshemáso api santi sádhavaḥ.*

obtain his reward:[1] he, auspicious AGNI, is worthy of commendation: may he by his pious rites become the giver of wealth.*

10. He over whose sacrifice thou presidest prospers, having his dwelling filled with male offspring: he is the effecter of his purposes through his horses, through his wise (counsellors), his valiant adherents.

Varga XXXI. 11. (So is he) in whose dwelling the all-desired and embodied AGNI receives praise and food, and conveys oblations to the all-pervading deities.

12. Son of strength, giver of dwellings, place the prayer of the devout intelligent worshipper, who is most prompt in offerings, below the gods and above mortals.[2]

13. He who propitiates the powerful and quick-radiating AGNI with offerings of oblations, with reverential adorations, and with praise, (is prosperous).

14. The mortal who propitiates ADITI † with his

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[1] This is *Sáyaṇa's* explanation of the indeclinable word *addhá: so addhá, satyaphalaḥ sa bhavatu.* [*Sáyaṇa* takes the second clause also as optative, "may he indeed be worthy of praise."]

[2] "Spread it throughout the sky" is the scholiast's explanation of *avo-devam upari-martyam, sarvam nabhaḥ-pradeṣam vyápaya.*

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* This is in the original the same word (*sanitá*) as that rendered "effecter of his purposes," in the next verse.

† *Sáyaṇa* takes *Aditim* as an epithet of *Agni*, i.e. *akhaṇḍaníyam*, "the insuperable." His many forms are the *gárhapatya*, &c.

(AGNI'S) many forms by blazing fuel, prospering through his pious rites, shall surpass all men in renown as (if he had crossed over) the waters.

15. Bestow upon us, AGNI, that power which may overcome any cannibal (entering) into our abode, the wrath of any malignant (being).

Varga XXXII.

16. Protected by INDRA, well knowing the path that through thy power, (AGNI,) we should follow, we adore that (radiance) of thine, by which VARUṆA, MITRA, ARYAMAN, the NÁSATYAS, and BHAGA shine.

17. Those verily, AGNI, are of approved piety who as thy worshippers, sagacious deity, have established thee as the contemplator of men, the performer of good works.

18. Auspicious (AGNI), they have set up the altar, have presented oblations, have expressed the libation on a (fortunate) day; they have won by their efforts infinite wealth who have placed their affection upon thee.

19. May AGNI, to whom burnt-offerings have been made, be propitious to us: auspicious (AGNI), may thy gifts be blessings, may the sacrifice (we offer) be beneficial, may our praises yield us happiness.[1]

20. Give us that resolute mind in conflict by which thou conquerest in combats; humble the many

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[1] Sáma Veda I. 111. II. 909 [I. 2. 1. 2. 5; II. 7. 2. 10. 1]. Yajur Veda 15. 38.

firm (resolves) of our foes: may we propitiate thee by our sacrifices.[1]

Varga XXXIII.

21. I worship AGNI, who has been established by MANU with praise, whom the gods have appointed their royal messenger, who is the most adorable, the bearer of oblations.

22. Offer (sacrificial) food to that bright-shining, ever-youthful, royal AGNI, who, (when gratified) by sincere praises, and worshipped with oblations, bestows excellent male offspring.

23. When AGNI, worshipped with oblations, sends his voice upwards and downwards, as the sun disperses his rays, (we praise him).

24. The divine (AGNI), established by MANU, the offerer of the sacrifice, the invoker (of the gods), the divine, the immortal, who conveys the oblations in his fragrant mouth, bestows (upon his adorers) desirable (riches).

25. AGNI, son of strength, shining with friendly radiance, and worshipped with oblations, may I, who, although mortal, am as thou art, become immortal.[2]

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[1] *Vṛitratúrye*, "in conflict;" *Sáyaṇa* says, *sangráme*. *Mahídhara*, Yajur Veda 15. 39, explains it *pápanáṣáya*, "for the extirpation of sin." As for *ava sthirá tanuhi*, *Mahídhara* takes greater license, and renders the phrase, "make the strong bows without bowstrings," *sthiráni dhanúnshi jyárahitáni kuru.*

[2] Agreeably to the text, *ye yathá yathopásate te tad eva bhavanti*, "as men worship, such they become." [Or, perhaps, the latter part should be, "May I, although a mortal, become as thou, immortal."]

Varga XXXIV.

26. May I not be accused, VASU, of calumniating thee, nor, gracious (AGNI), of sinfulness (against thee);* let not (the priest) the reciter of my praises be dull of intellect or ill disposed; (may he not err), AGNI, through wickedness.

27. Cherished by us as a son by a father, let him (AGNI) in our dwelling convey promptly our oblation to the gods.

28. AGNI, granter of dwellings, may I, who am mortal, ever enjoy pleasure through thy proximate protections.

29. May I propitiate thee, AGNI, by worshipping thee, by the gifts presented to thee, by thy praises: verily, VASU, they have called thee the benevolent-minded:† delight, AGNI, to give me wealth.

30. He, AGNI, whose friendship thou acceptest, prospers through thy favours, granting male progeny and ample food.[1]

Varga XXXV.

31. Sprinkled, (AGNI, with the libation), the dripping (juices), car-borne, agreeable, offered in due season, resplendent, have been presented to thee: thou art the beloved of the mighty dawns; thou reignest over the things of night.[2]

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[1] Sáma Veda I. 108. II. 1172 [I. 2. 1. 2. 2; II. 9. 2. 2. 1].

[2] *Ibid.* II. 1173 [II. 9. 2. 2. 2]. [*Sáyaṇa* explains *rájasi*, "thou shinest amidst," or "thou illuminest."]

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* Rather, "Let me not abuse thee by calumny or wickedness," *na twá rásíyábhiṣastaye na pápatwáya.*

† *Sáyaṇa* explains it, "they (the pious sages) call thee my

32. We, the SOBHARIS, have come to the thousand-rayed, the sincerely worshipped, the universal sovereign, the ally of TRASADASYU, for his protection.

33. AGNI, on whom thy other fires are dependent, like branches (on the stem of the tree), may I among men, magnifying thy powers, become possessed, like (other) votaries, of (abundant) food.

34. Benevolent and generous ÁDITYAS, amidst all the offerers of oblations, the man whom you conduct to the limit (of his undertakings obtains his reward).[1]

35. Royal (ÁDITYAS), overcomers of (hostile) men, (ye subdue) any one harassing those (who are engaged in sacred rites): and may we, VARUṆA, MITRA, and ARYAMAN, be the conveyers of the sacrifice (addressed) to you.

36. The magnificent lord, the protector of the virtuous, TRASADASYU, the son of PURUKUTSA, has given me five hundred brides.

37. The affluent ŚYÁVA, the lord of kine, has given to me upon the banks of the SUVÁSTU a present of seventy-three (cows).[2]

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[1] The text has only *yam nayatha páram*, "whom you lead to the opposite bank." The scholiast supplies the rest.

[2] The printed edition has no comment upon this stanza. The MSS. are imperfect, especially as regards the first half line, *uta me prayiyor vayiyoh.* [*Durga*, in his comment on the *Nirukta*,

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protector," *mama stotur rakshakam twám eva brahmavádinaḥ kathayanti.*

Súkta VIII. (XX.)

The deities are the Maruts; the *Ṛishi* is Sobhari; the odd verses are in the *Kakubh* metre, the even in the *Satobṛihatí*.

Varga XXXVI.

1. Far-travelling (winds), alike wrathful, come hither, harm us not: benders of the solid (mountains), withdraw not from us.

2. Mighty sons of Rudra, Maruts, come with brilliant, strong-wheeled (chariots): desired of many, well disposed to Sobhari, come to-day to our sacrifice with (abundant) food.

3. We know the great strength of the active sons of Rudra, the Maruts, the shedders of the diffusive rain.[1]

4. They fall upon the islands: the firm-set (trees) are with difficulty sustained; they agitate both heaven and earth; they urge on the waters: bright-weaponed, far-shining, whatever (you approach) you cause to tremble.*

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explains the verse as follows, "Moreover, on the banks of the *Suvástu* (he has given) to me (plenty) of beasts of burden and garments; he, the affluent leader and lord of thrice seventy noble dark-coloured (cows has given them to me)." He explains *prayiyu* by *dhanam aświádi; vayiyu* by *vastrádi; bhuvadvasuḥ* by *bhávayitá vasúnám praśastaḥ*; and *śyávaḥ* by *śyámavarṇá-ṇám*, scil. *gavám*.]

[1] *Vishṇor eshasya míḷhushám* is explained *vyáptasya eshaṇí-yasya vṛishṭyudakasya sektṛiṇám*.

* *Sáyaṇa* seems to explain this verse, "The islands fall

5. At your coming the unprecipitated mountains and trees resound; the earth shakes at your passage.

Varga XXXVII.

6. (Alarmed) at your violence, MARUTS, the heaven seeks to rise higher, abandoning the firmament, where (you) the strong-armed leaders (of rites) display the ornaments of (your) persons.

7. The radiant, strong, rain-shedding, undisguised leaders of rites display their great glory when accepting the (sacrificial) food.

8. The voice* (of the MARUTS) blends with the songs of the SOBHARIS in the receptacle of their golden chariot: may the mighty well-born MARUTS, the offspring of the (brindled) cow, (be gracious) to us in regard of food, enjoyment, and kindness.

9. Sprinklers of the libation, present the offerings to the rain-bestowing swift-passing company of the MARUTS.

10. MARUTS, leaders (of rites), come like swift-flying birds in your rain-shedding, strong-horsed chariot, whose wheels bestow showers, to partake of our oblations.

Varga XXXVIII.

11. Their decoration is the same; gold (necklaces) shine (on their breasts), lances gleam upon their shoulders.

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asunder, the firmest (trees) experience distress; they (the winds) distress heaven and earth; the waters hurry onward, O bright-weaponed, self-shining ones, when you agitate them."

* *Sáyaṇa* explains *váṇa* as "the lute," *víṇá*.

12. Fierce, vigorous, strong-armed, they need not exert (the energy of their) persons:* bows and arrows are ready in your chariots; the glory (of conquest) over (hostile) armies is yours.

13. One illustrious name is given to them all, as widely diffused as water for the gratification (of their worshippers), like invigorating paternal food.[1]

14. Praise them, praise the MARUTS, for we are (dependent) upon those agitators (of all things) as a menial is upon his lords; therefore are their donations (characterised) by munificence; such are their (gifts).

15. Fortunate was he, MARUTS, who, in former days, was secure in your protections, as is he who now enjoys them.

Varga XXXIX.

16. The sacrificer, to partake of whose oblations you approach, leaders of rites, enjoys, agitators of all things, the felicity you bestow, together with abundant viands and the gift of strength.

17. May this (our praise) take effect, so that the ever-youthful sons of RUDRA, creators of the cloud, (coming) from heaven, may be pleased with us.

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[1] *Vayo na pitryam sahah.* The latter is explained *prasahana-śílam*, but the exact purport is not very obvious; apparently, it is intended to say that the worshipper may rely upon it.

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* Or rather, "they need not exert themselves to defend their persons," *nakishṭanúshu yetire.*

18. Youthful (MARUTS), approaching us with benevolent hearts, grant prosperity to those liberal men who worship you, who zealously propitiate you, the showerers of rain, with oblations.

19. Praise, SOBHARI, (and attract hither) by a new song the youthful purifying showerers, as (a ploughman) repeatedly drags his oxen.*

20. Propitiate with praise the MARUTS, the senders of rain, the givers of pleasure, the liberal bestowers of food;† who are ever victorious in combats, and like a boxer who has been challenged over his challengers.

Varga XL.

21. MARUTS, who are of like wrath, offspring of the maternal cow (*Pṛiśni*), related by a common origin, they severally spread through the quarters of the horizon.[1]

22. MARUTS, dancing (through the air), decorated with golden breast-plates, the mortal (who worships you) attains your brotherhood; speak favourably to us, for your affinity is ever (made known) at the regulated (sacrifice).

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[1] Sáma Veda I. 404 [I. 5. 1. 2. 6]. [Or rather, "O *Maruts*, alike in energy, your kindred, the cows, severally lick up the quarters of the horizon." Benfey understands by *gávaḥ* the sun's rays.]

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* *Sáyaṇa* says, "as a ploughman repeatedly drawing the furrows (praises or addresses) of his oxen."

† Or, "the most illustrious," *suśravastamán*.—*Sáyaṇa* explains the latter clause, "who are ever victorious in combats and over challengers, like a challenge-worthy boxer."

23. Generous friends, MARUTS, swift gliding (through the air), bring to us (the boon) of the medicaments that belong to your company.

24. With those auspicious protections with which you have guarded the ocean, with which you have destroyed (your enemies), with which you provided the well (for GOTAMA), do you, who are the sources of happiness, the unconquerable by your adversaries,* bestow happiness upon us.

25. Whatever medicament there may be in the *Sindhu*, in the *Asikní*, in the oceans, in the mountains, MARUTS, who are gratified by sacrifice,—

26. Do you, beholding every sort, collect them for (the good of) our bodies, and instruct us in their (uses): let the cure of sickness (be the portion), MARUTS, of him amongst us who for his wickedness is sick; re-establish his enfeebled (frame).[1]

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[1] The *Súktas* of this *Adhyáya* are, for the most part, simple. This last has exceptions.

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* *Sáyaṇa* explains *asachadwishaḥ* as *ṣatrurahitáḥ*, "destitute of enemies."—For *Gotama*, see vol. i. p. 221.

APPENDIX.

[When Dr. Ballantyne was printing the sheet containing pp. 145—160, Dr. Goldstücker, at his request, prepared some notes which were to have been printed with it. Dr. Ballantyne, however, ultimately determined to reserve all editorial comments until the close of the volume, and these notes were accordingly left for the Appendix; but in the subsequent sheets, printed under the present Editor's superintendence, a different plan has been pursued. The following notes are therefore to be considered as omitted in their proper places, where they should have been printed at the foot of the page.]

Page 145, line 19. "The banner of the sun." The text has *ketu,* which *Sáyaṇa* renders "the sun," lit. "he who manifests all:" *ketuḥ, sarvasya prajnápakaḥ súryaḥ.*

Ibid. line 20. *Ṣriye;* perhaps, "for the sake of glory." *Sáyaṇa: ṣriye ṣobháyai.*

Page 146, line 18. *Sáyaṇa* explains v. 7, "This (*Soma*) here, given by us, has been placed, *Mádhwís,* before you, in the room of (*i.e.,* as it were) a treasure, like (an envoy) who precedes (his master), for the sake of acquiring the friendship (of his host)."

Ibid. line 27. *Sáyaṇa* understands "harnessed by the gods" as implying "harnessed by you, the divine beings;" and *ye vám dhúrshu taraṇayo vahanti,* rendered by Professor Wilson

"who bear you rapidly, careering in the car," he renders literally "who bear you quickly on the poles of the car," *ye 'swá vám dhúrshu rathasya taraṇayas tárakáḥ śíghragantáro vahanti yuvám.*

Page 148, line 11. *Sáyaṇa* seems to understand this obscure verse somewhat differently: "*Chyaváná*, praising you, *Aświns*, and offering oblations (to you), came back (to recover his body, *i.e.* his youth), which you bestowed on him, that it might escape from hence (*i.e.* from death):" *tyat tat, pratítyam pratigamanam tasya rúpasya pratyáptyai, bhút, abhút; kim tad iti; yad varpo rúpam, ita-úti, itogamanákhyam mṛityoḥ sakáśád itaḥprápti rúpam adhi dhatthaḥ, adhyadhattam.*

Page 149, line 19. *Manasá yuktaḥ*; according to *Sáyaṇa*, "joined with our praise:" *asmatstutyá yuktaḥ.*

Page 153, last line. Add to note,[3] "and see above, p. 148, line 9."

Page 153, note [2]. The reading in the commentary, *yaś cha ratho vám*, &c., seems doubtful; it should probably be *yach cha ratho vám*, "for your chariot approaches (the world) in every shape." Compare note *infra* on p. 158, l. 20.

Page 156, line 12. "These pious praises," literally, according to *Sáyaṇa*, "these heaven-seeking people, *i.e.* these priests:" *imá divishṭayaḥ, divam ichchhantyaḥ prajáḥ, ritwijo 'pi.*

Page 157, note [2]. Compare p. 163, note [1] and note *.

Page 158, line 15. "The waster away of life," *Jarayantí. Sáyaṇa* understands *práṇijátáni*, "because the Dawn, by her daily recurrence, makes people older:" *usháḥ khalu punaḥ punar ávartamáná práṇinám áyuḥ kshapayati.*

Ibid. line 20. *Viśwapiśá rathena. Sáyaṇa* explains *viśwapiśá* as *bahurúpeṇa*, *i.e.* "with her chariot, which assumes all (*i.e.* many) shapes." Compare note above, on p. 153.

Page 159, line 16. "She comes to the west," *pratíchí*; but *Sáyaṇa* seems to take this word in its etymological sense: *pratíchí, pratyaganchaná, asmadabhimukhí*, i.e. "she comes towards, *scil.*, us."

Page 160, line 5. As the three last words are not supplied by *Sáyaṇa*, the latter may have meant ". . . . but, unoffending, proceeded by means of the light of the Dawns," *i.e.* they

proceeded on their way in consequence of the assistance which successive Dawns had afforded them in the recovery of their stolen cattle.

Ibid. line 8. "The conductress of the cattle," *gavám netrí.* These words may also mean "the conductress of sunbeams," or "the conductress of articulate sounds." Compare p. 161. note [1].

Ibid. line 11. "The object." The text has *netrí*, which, as in the preceding verse, may here also mean "the conductress," *i.e.* "who calls forth the praises."

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